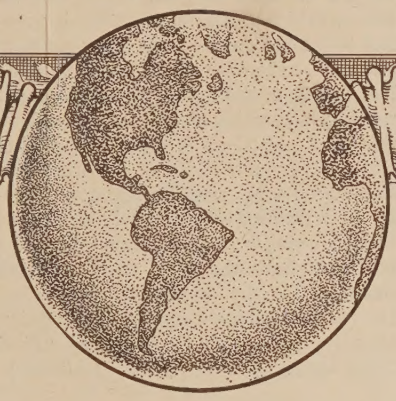
The Universalist Leader

A Journal of Tomorrow

Boston and Chicago

June 16, 1923



From idleness and wandering thoughts, from feeble purpose and from low ideals, from wilful blindness to Thy presence and deafness to Thy call.

From selfish love of money and of ease, from fear of discomfort and of pain, and from all sloth and cowardice.

From evil thoughts and conversation, from insincerity and dishonesty, in word or work, from the temptations that most easily beset us, and from the sin of leading others into wrong.

Good Lord, deliver us.

From Litany used by students at Rugby.

Universalism, the Inevitable Religion of Tomorrow

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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Μιγμα

From the first the *Herald* has contended that the home brewing of beer and other alcoholic drinks was to a great extent a fad and no cause for great worry, because folks would soon tire of it. This is proving to be the case. It is not nearly so much fun to brew or distill drinks as some had imagined; and usually these drinks are not very appetizing after they are made in this way. So there is a constant falling off in the amount of home brewing. Mr. Clark M. Perry, federal prohibition director of Milwaukee, has just declared that home brewing in that city has fallen fifty per cent from the high mark attained shortly after the advent of prohibition. He bases this statement on information given him by dealers in the ingredients of home brew. (*Herald of Gospel Liberty.*)

υ λ

In the United States the world at large is afforded the spectacle of a great nation so passionately devoted to peace and international comity that it is utterly incapacitated to take any step toward that end. (*Zion's Herald.*)

υ λ

The one place to go in these days if one wants real excitement is to one of the national church conventions. The political conventions are pale, drab, barren, beside them. (*Christian Work.*)

υ λ

Mr. Bryan considers that belief in evolution overthrows the authority of the Bible. . . . "I draw the line," shouted Mr. Bryan, "against the teaching of any hypothesis that links man with the brutes in blood relationship." (Mr. Bryan is so intense in this feeling that the other day when he found he was eating breakfast with a man who believed in evolution and did not accept the virgin birth, he refused to finish his meal with him and left the table.) (*Christian Work.*)

υ λ

Always, conventional Orthodoxy has tried to silence the dissenter and always the dissenter has won out. And that for a very simple reason. The conventional Orthodoxy has always defended the wrong thing. It has supposed that the way to preserve the body is to preserve the clothes, that the way to keep the kernel sweet is to keep the shell uncracked. . . . Their God is a God who has stopped thinking and stopped revealing Himself, a God who has retired from business, and has no more to say than He said in their five points of evangelical Orthodoxy. . . . Here we are in the presence of something graver than intolerance, graver than unbelief. It comes perilously near to blasphemy. (*Richard Roberts.*)

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THE Universalist Leader

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed

Editorial

THE LIBERAL MOVEMENT

THE "Liberal Movement" in modern religious life is in many instances a misfortune that assumes the proportions of a calamity, for it often means a decay of faith rather than a change of conviction.

A minister preaches a sermon from which every trace of definiteness has intentionally been eliminated, and we say, "What a liberal preacher!" Better far Jonathan Edwards, thundering of the fate of sinners in the hands of an angry God, than such compounds of intellectual vagueness and moral cowardice.

When members of a church indulge unrebuked in practises forbidden by the official discipline of their fellowship, we fancy the church is growing liberal. What has actually occurred is a decay of ethical loyalty, not a change in ethical standards. Because many churches no longer have the courage to proclaim the ancient Orthodoxy of their creeds, we complacently assume that they are becoming Universalist.

If Universalism be an evasion or a negation, or if its concrete expression be moral laxity, the sooner it ceases to exist the better. The trouble is that many people, including not a few professed Universalists, have failed to realize that Universalism is not simply a system of theology, but a philosophy of life. A system of theology is a mechanical structure, not infrequently built out of the intellectual debris of the past, while a philosophy is a vital growth pulsating with the currents of living experience. You may take a theological system apart and reconstruct it in a thousand different ways, but you destroy a philosophy in such measure as you destroy its vital elements. Take a door or window from your structure and it is still a usable door or window. But cut a limb from a tree and it is only so much dead wood. The attempt to decorate Calvinism with Universalism is like trying to revivify a dead trunk by tying on branches cut from a living stem.

The easy lie that "it makes no difference what one believes" has been repeated so many times that mere repetition has made it plausible. What difference does it make whether you believe fire will burn or not, or whether you will be crushed if you stand in front of a locomotive? Just the difference between life and death. Truth accepts no excuse and makes no compromises. Her law is, "Obey or die." Religious ideas, if they be aught save nursery tales or old wives' fables, are the determinatives of spiritual life.

No small part of the moral sag of the last twenty years is due to churches that have neither the integrity of Orthodoxy nor the courage of Liberalism. We may fail to realize our mission or be indifferent to our duty, but there was never greater need of preaching Universalism straight and hard to all sorts and conditions of men than there is to-day. Those people who query whether the Universalist Church still has a mission or not, betray their own ignorance of what Universalism really means.

Dr. Merrill of the Brick Presbyterian Church in New York told his people the other Sunday: "If the Presbyterian Assembly had voted against evolution, it would have been disastrous—not for evolution but for the Presbyterian Church." If the Universalist Church loses its passion for its own faith or fails to proclaim it with power, it will be disastrous—not for Universalism but for the Universalist Church.

The Providence Convention must among other tasks give us great new affirmations of our faith and inspire us with new passion to proclaim it.

* *

LEADERSHIP AT PROVIDENCE

WE are in receipt of letters protesting against the leadership of this man or that. One man is "too much the agent of the railroads and moneyed interests." Another man is "too socialistic." A third is "a pussyfooter." We venture once more humbly to suggest that a Liberal Church is no soft snap for leaders. The only man who can issue orders and be sure of obedience is the man from Maine who said to his dog: "Go under the table or anywhere. I *will* be obeyed."

We are the Come Outers. We are the independents. We are the pioneers and reformers, and, as Higginson remarked, "Reformers are like Eskimo dogs. They all have to be hitched to the sled by a separate thong. If put into one harness they will turn and eat one another up."

Because at Detroit we changed the phraseology of a resolution to clear away misunderstanding and enable us all to go along happily together some of our impetuous youths believed we "lay down to the conservatives." Because we adopted resolutions

showing deep sympathy for the toiling, struggling masses of humanity, others think that we were stampeded and made to follow false leaders.

Neither view was correct. We, as a people, cling to the doctrines of Universal Fatherhood and Universal Brotherhood. Rich men are our brothers and what they have to say out of their experience is entitled to respectful consideration. They themselves are entitled to the presumption that they want the right things. Poor men are our brothers and what they say is especially entitled to our attention, for they do not have the organs of publicity of the rich. And their fairness, their justice, their honor, is not to be impugned without clear evidence.

The economic question to-day divides churches, clubs, political parties, homes and friends. It will divide us unless we have wise leadership.

There is but one kind of leadership for Providence or for a Christian Church of the Congregational Order anywhere. It is not the leadership necessarily of our officers, although it may be and ought to be. It is not the leadership of a standpatter who has made up his mind on labor questions and is not open to new light. It is not the leadership of the radical apostle of the rights of man who has lost faith in all but one fractional part of humanity.

It is the leadership of brains and heart—the leadership of men and women who take pains to dig out the facts and who have enormous respect for any fact. Most of all it is the leadership of those who know that there is good in the worst of us, bad in the best of us and that humility is both becoming and effective.

It is the leadership of those who will walk steadily on toward the just result undeterred by cries of "traitor" on the one hand or cries of "Bolshevist" on the other hand. It is the leadership of evolutionists, not revolutionists, and certainly not those who are determined to make things stand still.

That is the kind of leadership which most of us will follow to any glorious or to any bitter end.

* *

SHADOWS OF THE MISSION FIELD

THE shadows of the mission field are not its sorrows, its hardships, its self-sacrifice. These things do not throw the mission field into shadow. They make it shine like the brightness of the sun.

One shadow is mediocrity. With transcendent missionary ability out there in Europe, Asia and Africa, there is also a type of well-meaning inefficient man and woman unable to carry the load.

The harm such men do may be seen when mission schools are compared with government schools or schools of other religions and found to be inferior in scholarship and teaching ability. The good and well-meaning but inefficient must be pulled out ruthlessly, for they misrepresent civilized countries and misrepresent Christ.

Another shadow is bigotry. Some missionaries are sending back reports to bolster the waning cause of the fundamentalists. They can not or will not see that loyalty to the courageous, loving life of Jesus, acceptance of Jesus as Lord and Master, and sharing the blessings of Christian civilization, have nothing to do with blood atonement or an absolutely infallible Bible. They attack the consecrated men on the faculties of institutions like Chicago University as allies of the lowest priests of non-Christian religions. And scatter-brained as some of these missionaries are, fossilized intellectually, unable to accept the guidance of the Holy Spirit into new truth, they often in private lives are most devout, courageous and unselfish men. One alternates between pity and regard as he meets them. The shadow they cast falls over both the homeland and the foreign field. They divide the forces at home and they raise up a lot of natives who mouth glibly theological phrases they do not understand and can not understand, while they whine out some begging appeal. But the darkest shadow is cast by those who live so long where human life is cheap that it becomes more or less cheap to them. Unconsciously they take the color of their governmental or commercial environment, with its contempt for "inferior" peoples. Unconsciously they come to pay low wages with no thought about whether they are living wages, and operate their huge missionary commercial projects with more regard for dividends than for standards of living.

The best brains of Christendom and its greatest consecration are needed on its mission fields. Unselfishness, open mindedness and faith in man have adorned it in the past. They are its great guarantees of success in the future.

* *

The All Russian Church Council

We publish elsewhere in this number of *The Leader* extracts from the remarkable story of the All-Russian Church Council written by Dr. Hartman of *Zion's Herald*, who was in attendance. This is a picture of religious conditions in Russia startlingly different from many that have come to us. Those who know Dr. Hartman would not think of accusing him of being a radical and have entire confidence in his intellectual acumen and moral integrity. That this story will not pass without violent attack is evidenced by such comment concerning the Council itself as that of the Presbyterian *Continent*, which declares that the leaders of the conference "set no store at all by Christ's opposite doctrine of human brotherhood," and that "the whole force of the Church Congress was directed to supplanting Russian Christianity with Marxian communism."

* *

Lawrence, Massachusetts, Over the Top

Lawrence has the distinction of being the first church in Massachusetts to report itself over the top. A letter from Rev. C. Guy Robbins, the minister of the church, notifies us that after preaching on the proposed National Memorial Church and Perin-Cate House, distributing the booklets, advertising the matter in the church calendar and talking it up more or less, he presented it to the standing committee of the church with the result that the committee voted unanimously that the Lawrence Church would accept its quota and place it on the budget for the next three years.

* *

The character of our creeds may be ignored or misunderstood, but the creed of our characters is an eternal factor in the upward struggle of humanity.

Cruising Around a Changing World

XXI Confusion in China and in Us

John van Schaick, Jr.

THAT there is confusion in China goes without saying. For nine years there has been revolution. There is the government at Peking for North China, although it pretends to be for all. There is the government at Canton for South China, or the South China Republic. There are military chieftains in supreme control in almost every province, grouped into at least two military parties for the country. In the Peking government there has been a change of premier seven times in the last year. In the Canton government there has been a turning and an overturning and a returning as well.

We have had a little direct touch with the situation. As we visited some of the old temples of Canton we found soldiers using them as barracks, horses stabled within the sacred precincts, and sentinels at the corners of the narrow streets.

Dr. Sun Yat Sen, who fled a few months ago, came back to Canton just before our visit and had a great reception; but rival generals hurried troops in so as to be in better position to negotiate for money, the one object of their organizations. There was fighting in Canton a few weeks ago. There may be fighting in Canton a few weeks hence. But it won't be like the fighting of the Great War.

There is difference of opinion about Dr. Sun. "Soon he will be assassinated," said a Catholic sister on the boat. "His main support is a mob of ignorant coolies." "He is a real patriot," said the Y. M. C. A. man. "Not only the laboring classes but all the students are for him. Dr. Sun believes that he knows what is best for China. He is interested in having a modern constitution adopted. He feels that foreign governments ought to withdraw recognition from Peking. All the old grafting officials oppose him. He has no army of his own and has to negotiate with the different generals. I believe that Sun is a real Christian in his ideals although not Christian in name."

"Canton," said another man, "is almost unanimously for Sun. The British at Hong Kong are against him because he had ambitious plans to make Whampoa (half way up the river from Hong Kong to Canton) the great port of South China instead of Hong Kong." Two or three of our people went to see Dr. Sun and were pleasantly received.

In my opinion Sun stands a fair chance to be President of a reunited China, a fair chance to hold his place as President of the South China Republic and a good chance to be a refugee, or a martyr. As a prophet, I insist on plenty of room.

Another element adding to the uncertainty is the growth of friendly feeling for Russia. "The Soviet government has completely changed in the past two years," says Dr. Sun. Those, however, who believe that China will become Bolshevik, in my opinion do not consider enough the fundamentals of Chinese character.

Dr. Jacob Gould Schurman, American Minister to China, made a startling address in Peking on Washington's Birthday, about which everybody was talking when we reached Tokyo. Japanese papers gave columns to it. It seemed to vindicate all the Japanese had been saying about anarchy in China. It was interpreted as a change of attitude by Hughes and Harding toward China. What it amounted to was a clear cut statement of what China said at the Washington Conference, of what everybody hoped for China then, and how nothing had been accomplished since the conference closed. The Peking government could not collect the taxes laid in the provinces. None of the commissions provided for under the "Nine Power Treaty" had been called together. And the huge armies were all in the field. "It is reliably estimated," said the Minister, "that there are some 900,000 to 1,200,000 men in the armed forces of China. Less than ten per cent are under the control of Peking. The other ninety per cent depend for their support upon various military leaders or *tuchuns*. In addition there are several hundred thousand armed bandits . . . and the soldier of to-day may be the bandit of to-morrow." "When a military chieftain is overthrown his followers will not go back to the coolie class from which soldiering redeemed them, but form new bands and rob, burn, loot and squeeze for themselves."

There have been at least four civil wars since the Washington Conference, causing untold suffering for the people in the districts where they have occurred. No debts have been paid. Interest has mounted up. Creditors are clamoring. Yet, says Dr. Schurman, the condition of China is not bad if there could be order. Her resources in crops, mines, and manufactured goods are enormous. Her national debt is only $4.75 per capita, while that of Japan is $50, of France $1,310, of Great Britain, $1,440, and even the United States, counting only the Federal debt, $433.

Sherwood Eddy, the Y. M. C. A. man, just ahead of us on this tour of the world, points to another phase of the confusion. He writes back that where he has been "students are unable to return to their homes during vacation lest they be captured," and that "two missionaries have been seized by bandits in Honan and held for ransom." Better than anybody I have read he describes "the rottenness of the rottenest government on earth"—how, from the Dowager Empress who stole the money raised by popular subscription for a new navy, down to the lowest station master or household servant, nearly all "took their squeeze."

In the street next to where Eddy was writing lived an official who had stolen $15,000,000 in two years. Near by were factories which declared annual dividends of 100 per cent and paid children under twelve five cents a day, women twenty cents and men thirty or forty cents. At Tientsin he found 15,000 boys working eighteen hours a day for no pay but their food. In silk factories he found 26,000 boys and young men working thirteen hours a day for an average daily wage of six cents.

It is not difficult to describe the confusion in

China. It is obvious. It is a harder task to put into words the confusion in us who visit China and study about China, and to suggest some helps to clear thinking.

My own judgment as to the wisdom or unwisdom of concrete propositions is determined by these principles, which I believe to be sound for China and for every other country:

We should recognize clearly the valuable things in the philosophy, the religion and the life of the country.

We should have an ever broadening conception of what constitutes human good.

We should recognize that there are some things that every country has to work out for itself.

We should be willing to let the Chinese Christian Church go it alone as soon as it is strong enough.

We should give them a helping hand, be patient and never despair.

Of course I have been reading Bertrand Russell. He tells us that the virtues of the Chinese are: 1. Their ability to secure the affection of foreigners. 2. A capacity for civilized enjoyment, for leisure, for laughter, for pleasure in sunshine and for philosophical discourse. 3. An imperturbable quiet dignity, a pride too deep for self-assertion. 4. A great patience and a pacific temper.

Their great defects, he asserts, are physical cowardice, callousness to suffering and, above all, avarice. They want enjoyment. Money promotes enjoyment. They will do anything for money.

I quote these things fully realizing that all generalizations are dangerous, and particularly dangerous about 400,000,000 of people living in a vast area, speaking different dialects, and held together, if at all, by a habit of mind rather than by any political or military bond.

The Chinese are different. The great difference is not in their dress. They are adopting Eastern dress. It is not in their food. Rice is rice and macaroni is macaroni and fish is fish, in Boston or Canton. The mere detail of how they stir it up is unimportant. It is not in business customs. Wares are wares and money is money and trade is trade, East or West.

The difference is, as I have said, in an attitude of mind. They are happy. The humblest bearer of a sedan chair is happier than most people on our ship. Rickisha driver No. 3 laughs more than nine out of ten who do business in down town New York.

In a recent issue of the *North China Standard*, a Peking English language daily, Ku H. Ming, a distinguished author, wrote "The Peace of Cathay," an article reprinted in the *Living Age* of Boston. With all its defects, he asserts that Chinese civilization has in it the secret of perpetuity. The Great War has dealt almost deadly blows at European civilization. It may go down. If it does, there will be nothing upon which to rebuild the world but Chinese civilization. If, in the meantime, Europe has succeeded in changing China, nothing will be left but chaos.

This seems laughable to us, but examine his contention more closely.

What the religion of China puts into a man is some respect for authority. In Europe and in America there is little of this left.

"Christianity teaches a man how to be a good man." Confucianism teaches a man not only to be a good man but to be a good citizen.

Christianity is personal and individualistic. Confucianism is devoted to the common good. As authorities he quotes the brilliant Italian scholar Ferrero, who says, "The supreme object in life according to Christianity is the moral and religious perfection of the individual," and Yu-tzu, a disciple of Confucius, who says "The supreme object of life is to live as a dutiful son and as a good citizen."

Honor and loyalty are the great words of citizenship and these are the words which Confucianism has put deep into the hearts of the Chinese.

It would be easy to fill several pages showing that Ming has pointed out only one aspect of Christianity. Christ proclaimed a kingdom of Heaven as well as purity of heart. His great prayer says "we" and "us" instead of "I" and "my." His ideal was a perfected society as well as a redeemed individual. But my object now is simply to show that there are scholars like Ming in China, that they have reason to be proud of certain great basic teachings, that they have an emphasis we need, and that our attitude of pity or patronage in the presence of such men is simply funny.

I am treading on delicate ground when I speak of a broadening conception of what constitutes human good. A mandarin of the old school is happy. He never frets. He takes time for contemplation. He talks long of the past. He reads the classics. Our tendency is to condemn him because he is not organizing an associated charities or conducting a Bethany chapel or leading a good government club.

China unquestionably would be further along if such men gave more time to public service. But we would be further along ourselves if we gave more time to contemplation.

Russell gives us a concrete illustration in these words: "One comes across white men occasionally who suffer under the delusion that China is not a civilized country. Such men have quite forgotten what constitutes civilization. It is true that there are no trams in Peking and the electric light is poor. It is true that there are places full of beauty which Europeans itch to make hideous by digging up coal. It is true that the educated Chinaman is better at writing poetry than at remembering the sort of facts which can be looked up in Whittaker's Almanac. A European in recommending a place of residence will tell you that it has a good train service; the best quality he can conceive in any place is that it should be easy to get away from. But a Chinaman will tell you nothing about the trains; if you ask he will tell you wrong. What he tells you is that there is a palace built by an ancient emperor and a retreat at a lake for scholars weary of the world founded by a famous poet of the Tang dynasty. It is this outlook which strikes a Westerner as barbaric."

A broadening conception of what constitutes human good is dawning upon some of us on this trip around the world. The strenuous life is not the only life. Progress accompanied with dyspepsia is not the only progress. Hurry and worry are neither Buddhist nor Christian. The coolie who sits down and smokes under his cart lives up to Christ's "Take no

xious thought" better than half the preachers of nerica.

And with all our intense belief in our own ideals sex morality we are learning that a Chinese with a ferent standard may have elevated conceptions of ntleness, courtesy, honor and loyalty, which we may ell emulate.

A broadening conception of human good makes us efer the company of a drunkard to that of a selfish an or a hypocrite.

In my humble opinion Dr. Sun is right. We had tter keep hands off and let China go it alone. ıat she has native leaders who do not despair, that e has 400,000 native Protestant Christians and 000,000 Catholics with Christian ideals is a factor be considered.

What Dr. Walter R. Ferris of Park Street Presterian Church, Syracuse, wrote back to his church ıper is not too strong: "I went through the worst ırt of Canton and then took a sampan across to the esbyterian Compound, a school, a blind hospital esided over by the famous Dr. Mary Niles, a genal hospital, a theological seminary, a university with 000 to 10,000 young men in training for to-morrow. o wonder that Franklin Chase wrote back to the *urnal* that here was the hope for China and the omise of the settlement of the Eastern question ithout a world wreck."

Finally there is the other delicate question about ow soon the Chinese Church should be made fully dependent. I venture no opinion. I simply say e quicker it can be done without sacrifice of any tal interest the better. It is growing rapidly in ıat direction. Some people believe that if the foreign bel could be taken off, Christianity would sweep the untry. Here and there are revivals of the old regions, but by and large they have lost their hold.

Paul Hutchinson, a careful student of Chinese ligion, says: "So long as foreign influence is apparıt, the masses of Chinese will hold off."

Fourteen years ago, a hundred years after the nding of Robert Morrison, a National Missionary onference was held in China with not a single Chinese elegate. The Conference of 1921 contained Chinese elegates equal in number to foreigners.

To those who see the beauty of the ethics of Conıcius or the faith of Buddha, let me say that those ındamentals of truth and beauty are being incororated in Chinese Christianity.

The missionaries no longer stumble over ancestor orship. They see that it is not far removed from the doration of the saints or the spirit which puts up ıemorial tablets in churches at home, and that worıip means many different things. "It is a restricted ision," sayd Dr. Hutchinson, "which does not see in ncestor worship, with all its abuses, a feature of hinese life which has contributed mightily to the ability of the centuries."

The medical science, the hygiene, the nursing, ıe teaching, the modern agriculture, of the missionries have demonstrated the value of the best features f Christian civilization and have paved the way for ıe acceptance of the best features of the Christian ıith.

I agree with Dr. Schurman: "The supreme hope of China is in her sturdy, patient, honest, industrious, toiling, thrifty population," and "in the leadership of her educated classes." But I believe it is also in this rapidly evolving Christianity which is slowly leavening the huge lump of Chinese life.

At Sea, Father Neptune's Day, March 24, 1923.

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XXII WITH "ONE OF OUR WARDS OVERSEAS"

For an afternoon and a night and another day we have been in the Philippine Islands—or rather in Manila Bay and at Manila.

For most of our great company it has been a sad experience, for they ate tainted crab or sweetbread or ice cream at a dinner on shore the night that we landed, and from midnight on there was acute suffering. For some hours, literally hundreds lay around in all stages of cramps while the ship's doctor in his pyjamas went from case to case without stopping to dress. Luckily no one died. Nature mobilized her powers of elimination in a grand mass attack on the poison which soon got it out of our systems and overboard.

At any rate we can't blame it on "the dishonesty of the Japanese" or on the "filth of the Chinese" or on the general wickedness of a British ship. And we have learned that when eight hundred of us are expected to lunch, and we do not arrive until dinner and it is an exceedingly hot day, it is better to side-step the more perishable kinds of food.

With a real sense of exhilaration and satisfaction, I think of our trip to the Philippines.

In the first place we followed the course Dewey took the last of April, 1898, from Hong Kong down. We passed Corregidor Island which he passed without considering possible mine fields, and crossed the broad beautiful bay that he crossed on that historic May 1.

We were on the spot where he delivered his short, sharp, quick and crushing blow, did what he had to do in the simple unostentatious way that characterized him, and without the loss of a man. "You may fire when you are ready, Gridley," has become a classic. And the order to stop for breakfast in the midst of the fight showed how utterly one-sided it was. We saw where some of the hulks of the Spanish ships still lie submerged and, so quickly do things change, we heard not a single expression of hatred for Spain with whom we were then at deadly war. Even our one hundred per cent Americans, as they loudly call themselves, had nothing to say and it is doubtful if some of them knew anything about it.

In the second place I am unusually interested in the Philippine Islands because for years I had a brother there in the army and in the service of the civil government, and long years of correspondence made strong ties with the various places where he lived. And even in this short visit a thousand things brought back that correspondence. Every nipa hut, every game rooster tethered by his hind leg or held lovingly under some Filipino arm, every huge carabao, or water buffalo, drawing a cart or submerging himself in a stream, every delicious ripe mango properly chilled and served, every faithful Chinese servant, every little two-wheeled shaggy pony and

pony cart, and every khaki-clad American soldier, brought back incidents of that long correspondence.

To be sure we didn't have a chance to see the islands but we drove about Manila, saw the public buildings and old and new streets, the famous luneta, or water drive, in the cool of the day, the polo club just at sunset with all its yellow hibiscus aflame with light, Fort McKinley and the officers' club, the veranda which looks off to the distant mountains and a lovely lake, Cavite and its old Spanish commandancia and the huge Spanish mansion which my brother occupied as governor of Cavite.

We had a motor trip back of twenty-two miles through several villages of Luzon to Manila.

Much of this was possible because Col. Archibald Sunderland of the General Staff of the Army and Col. and Mrs. Ellis B. Miller of the Marine Corps and Knowlton Mixer of the Red Cross were at the dock to meet us and arrange our schedule immediately. Sunderland took us by motor through the old walled city of Manila, out to the "Fort" and for other lovely drives, Miller took us nine miles over the water to Cavite and back by motor, Mixer showed us the Red Cross, and we were entertained in Colonel and Mrs. Sunderland's beautiful home on the military plaza during our stop, missing the unfortunate banquet ashore, although it made us feel selfish to have been out of it. Few travelers ever did more or did it more comfortably than we did at Manila.

One thing I was glad to see was the head of the wild caraboa which my brother shot while governor of Mindoro, had mounted, and presented to the Army and Navy Club.

We didn't see General Leonard Wood, who was away, but Mrs. Wood and their daughter were driving about and we saw them several times.

The old Spanish custom of starting the day early, resting at mid-day, going out again at four and dining at 7.30 has been adopted by the Americans. The Sunderland children went off to school at seven. The Red Cross was in full operation when I got there at 8 a. m. and the 7.30 dinner let us see the way Manila people, especially the old Spanish families, call on one another while their cars or carriages are parked on the luneta during a band concert. "With the old Spanish families," said Sunderland, "a man's house was his castle. It was a considerable ceremony to take a man into the home, but here on the drive one could see one's friends every day." Something of that same kind was begun in Washington a few years ago down on Potomac Park, but a loud howl went up that it was undemocratic to have the Marine Band play just for motor cars.

In the house which my brother occupied at Cavite, in Colonel Miller's quarters and in the old Spanish headquarters which Admiral Geo. R. Marvell showed us, I was struck with the beautiful woodwork and especially the floors of *narra*.

My brother's house is now used as a public high school for 500 Filipino boys and girls. Mr. Wittman, the principal, an American, said that every class was carried on in English. I was also told that the Spanish-speaking Filipinos are dying out, that there exist forty-one native dialects on the islands, that American Red Cross nurses from the United States have been called on to interpret between two Filipinos of different provinces, and that the coming language of the islands is English.

Coming back from Cavite Colonel Miller showed me Aguinaldo's country place, where young Kermit Roosevelt, now in the shipping business, has recently been on a visit and for a hunt.

At Las Pinas, also coming back from Cavite, we stopped at old St. Joseph's Church, built in 1762, with walls thick enough for a fortress, to see the famous old bamboo organ. It has 954 pipes, all of bamboo, and twenty-five stops, of which ten work. Father Victor De Klerck, the priest in charge, is from Bruges, Belgium. To our great delight we found we had mutual friends in that country. The reason that this organ of frail bamboo has lasted since 1818 is that the old priest of that day had a way of testing bamboo no one else ever employed or knew about. He picked it all out himself and buried it in the sand for two years to test it. As the gentle-voiced young Fleming played the old organ for us, it brought back the presence of the wise old priest "who knew how to do it." As nothing else the old church at Las Pinas, and the bamboo organ, called up a period of history hard for us to visualize in these days. While it is true that there have been bitter controversies over the friars of the Philippines and the friars' lands, and while Catholics themselves strongly opposed some of the acts of friars in modern times, all historians recognize the noble service of the priests of the sixteenth and seventeenth centuries. They exiled themselves in little native villages far from civilization. They taught the people. They cultivated their taste for music. They introduced real agriculture. They lifted the Filipinos from savagery. "The Filipinos are the only large mass of Asiatics converted to Christianity in modern times," and these friars did it. Instead of having one tribe of Mohammedans to deal with as we have to-day, we would have had all the tribes Mohammedan if it had not been for the friars.

One of my friends in our party went to the tomb of Magellan in an old Spanish church in Manila. I didn't think about it or I should have done it without fail. In *Discovery*, a British scientific monthly, there was printed last October an article on "The First Voyage Around the World," by R. T. Clark, which Victor Clark reprinted later in the *Living Age*. It gives one a new idea of the man whose "constancy in the most adverse fortune" enabled his little fleet to be the first to circumnavigate the globe, although he himself lost his life in the Philippines. What an epitaph for Magellan we find in the letter of one of his comrades to his Grand Patron: "He died: but I hope that your illustrious Highness will not allow his memory to be lost. . . . In the midst of the sea he was able to endure hunger better than we. More versed in nautical charts, he knew better than any other the art of navigation, of which it is a certain proof that he knew by his genius and his intrepidity without any one having given him the example how to attempt the circuit of the globe which he had almost completed."

In another letter, I will tell of the work of the Red Cross in the Philippines, which made me proud of my birthright as an American and of my connec-

n with an organization which in a work of mercy ows neither race nor creed nor social status nor con- tion.

Many Americans have memorials in the names streets or bridges or buildings of Manila. There are, example, Dewey Boulevard and Taft Avenue, d the Sternberg General Hospital, a memorial to a ar old friend, General Geo. M. Sternberg of Wash- gton. Not all the changes make for euphony. I bmit with all respect to Congressman Jones that e "Bridge of Spain" was a more beautiful name than ones Bridge." Still the men who have labored un- fishly for these islands deserve all the little honor ey get out of it.

Whatever our political convictions, we have a ght to be proud of a clean army, navy and marine rps and clean honest civil administrators, none of nom got anything out of it but a simple living and a nsciousness of duty well done.

Even in our brief visit we were caught up in the aelstrom of argument over Philippine independence. ne Filipinos are practically unanimous for immediate dependence, although Colonel Miller told me of eeting a wise old Filipino in a northern province who id to him: "I am for independence when it will ean real independence for the Filipino people and t simply independence for the politicians to exploit em."

The facts seem to be these:

Under Luke Wright, Dean Worcester and the rly Commissioners and Governors, great progress as made in school, sanitation, public health, and neral prosperity. In those days, all the talk that I ard was to the effect that we ought to clean things , teach the Filipinos and help them take over the vernment for themselves.

Under the Wilson administration they were given actical home rule. They have their own parliament nd, subject to the veto of the American Governor- eneral, make all the laws.

One group of people asserts that this is practical dependence and that they ought to be satisfied with . Another group says that it is too much independ- nce, that it arrests progress, that it raises up a crop Filipino politicians who simply play politics, and at the organic act should be amended. A few people sert emphatically that the Filipinos are incapable of lf-government, and that the whole thing should be t back under military rule.

I talked with Dr. Jose Fabella, Public Welfare ommissioner for the Islands, a graduate of Rush edical School, Chicago, a fair and thoughtful man. e said: "We believe that we ought not be left in vaddling clothes too long. Nations like people get rength by trying. The United States promised us r independence and we believe that your people who ave never broken an international promise will not eak this promise. As for Japan swallowing us up, I ink the people who say that do Japan a grave in- stice. Japan is proud of her good name and would t outrage world sentiment in that way. As to our aving too many politicians, that is a part of the ocess of free government, isn't it?" He laughed, nd added jokingly, "You have your share in the ates."

Rev. G. R. Cruickshank of Windsor, Ontario, who is in our party, had an interview with one of the native governors of the islands, Ventura. He asked Governor Ventura what he thought about independence. His reply was: "No doubt our association with the United States is economically to our advantage, but naturally we desire independence and the sooner the better for our national development." Asked about the prospects for independence he replied. "Not good at present, but when the United States establishes, as it will, an enormous China trade, our chances will be better." Asked whether a union with the United States like Canada and Great Britain might not be better, he answered: "You are of the same race. I am afraid with different races it would not work out this way."

I am frank to say that I do not know just when Filipino independence ought to come, but most Americans will agree with me in these propositions:

1. Whatever we have promised, we ought to fulfil.

2. Filipino independence should be an ideal toward which we should work unless the time comes when the Filipinos themselves prefer the kind of relationship to us which Canada bears to Great Britain.

3. We should not desert the Filipinos, no matter how ungrateful some elements of the people may seem to be and no matter what form of government they have.

4. The one kind of thing which above all else we can not afford to do as a free republic or as individual citizens or as Christians is to exploit them for our own benefit.

That tempting path is before us. In these 7,000 islands are resources hardly touched as yet. Whoever takes the risk and shows the brain and will power necessary to develop fields and mines and forests and produce sugar and hemp and lumber ought to be paid and well paid. But to treat the Filipinos simply as "cheap labor" and their country simply as a lemon to be sucked, to get in American capital and protect that capital by laws which ignore common decency and outrage elemental principles of justice, is not a thing which knowingly we will ever do. Much of what we think ought to be done or not done comes back to the simple question as to whether we like the Filipinos or dislike them, want them to grow in power or not grow, regard them as a people to be helped or just to be used. "Get rid of contempt and we can accomplish anything," said a friend.

The Filipinos and the Americans on the islands alike agree that General Leonard Wood sincerely wants the welfare of the Filipino people and is working with great ability to promote it. Some would like to make him a Czar with absolute power. Some argue that at least he ought to have mor power than he now possesses. Some would prefer that there be no Governor General, not even Wood. And some would like things to go on for a while just as they are with Wood and the Filipino legislature working together for the common good.

In all the swirling currents of differing opinion we can cling to these principles:

Hatred and contempt do not get us anywhere.

We ought to have faith in the Filipinos. Their fine brain power abundantly justifies that faith. And, above all, the kindness that begets kindness, the good will which creates good will, the sense of brotherhood which leaps race chasms like moral sunlight, will help us through our first job with these "wards over seas."

At sea, the day after Manila, March 22, 1923.

Japan's Outcasts

Samuel C. Bartlett*

AMONG the problems which are making life in Japan difficult to-day has arisen the question: What will become of the historic outcast class? As a serious problem it has only attracted attention for a year or two; but recent developments, including riots and the like, have aroused deep anxiety.

From time immemorial there has existed in Japan a class formerly known as *"Eta,"* and since the Meiji restoration as *"Shin heimin,"* or new commoners, to whom recognition as human beings has been denied. In fact, in some parts of the country, a word, *"Hinin,"* meaning "not human," has been in use as synonymous with *"Eta,"* while in other parts of the country there has been a division into two outcast groups, the *Eta* and *Hinin* respectively. These unfortunates were required to do the work which, for religious or other reasons, was too degrading to be performed by recognized Japanese. Among the occupations so relegated to them were the handling of dead animals, including burial, butchery, curing of hides, making of shoes, burial of the human dead, etc. As much as possible their very existence was ignored, as being too shameful to mention. They had no legal standing. They were supposed to have no names; but doubtless did have some means of distinguishing one another, whether others would deign to acknowledge their individuality or not. In their necessary dealings with the "Japanese" they were ridgily excluded from warming themselves at, or in any way using, fire which was used by Japanese. Much less was a Japanese ever willing to use utensils for eating or drinking which had been used by one of them, or food prepared by them. They were mostly poor, but there were among them some who accumulated wealth; but their caste was the same, and the limitations on their lives the same. An illustration of this from the experience of an old-time physician was told me by his son many years ago:

"A wealthy *Eta* whose daughter was very ill ventured to sent to my father for help. Father was very advanced for his generation and there was good pay in sight, as well, so he went to see what he could do for the girl. When he arrived on his shaggy pony at the door of the house, he was kept waiting till, to his astonishment, a roll of heavy white silk was spread from the horse-block to the bedside, for him to walk on. There he was given more *new* silk to spread between his fingers and her pulse.

"It would not have been decent to call a doctor and give him no refreshment. The problem was solved by bringing a new fire-bowl into his presence, starting a fresh fire and boiling fresh water before his eyes, the tea from which was served him in a cup taken in his presence out of a package still in the factory wrappings. There was undoubtedly a good deal of pride in being able to do all these things so well as to avoid rebuff; but the humiliation of having to do them at all was undoubtedly galling."

So greatly were these people despised and their existence deplored, that official maps and popular road-directions alike ignored their villages. The traveler was often seriously put out, on planning a day's journey, to find that the twenty miles he had counted on had lengthened out to twenty-five or thirty because part of it was through the unmentionable and uncountable *Eta* village.

The villages were undoubtedly rather unspeakable. The crowding and filth were noticeable even at a time when Japanese villages in general were rather unsavery and congested. Petty thieving and other crimes of a sly and cowardly nature were expected of them, and they probably usually lived down to the expectation. It was a common saying in one region that the *Eta* were so mean that they fed their hens a peculiar diet which made the air-space in the eggs much larger than usual.

Their origin is lost in the mystery of the past; but there are various opinions, more or less conjectural, concerning it. A very commonly accepted one is that they are the descendants of the Chinese and Korean prisoners of war brought over here and enslaved as a class. Professor Sanno thinks they are survivors of the tribes who occupied Japan before the conquest and founding of the empire by Jimmu Tenno. There are traditions that they have been recruited, if not created, from outlaws (some of them of the very best blood of the empire) who fled into the obscurity of the unnamed outcasts, and there are here and there traditions of whole villages having been condemned by Heaven to Etaship and hereditary disease for treacherous aid to the enemies of their rightful lord.

Another theory, also backed by a professor of sociology in the Imperial University, is that they are merely the natural result of the occupations taken up by their ancestors; that all the trades were more or less separate formerly, and that theirs were sufficiently distinct in their disgustingness to prevent their merging in the body of commoners when the other trade distinctions became less marked.

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*Mr. Bartlett was born in Chicago, Ill., in 1865, graduated from Dartmouth College in 1887, and went immediately to Japan under the American Board as professor in the Doshisha, where he stayed till 1890. He graduated from Andover Theological Seminary in 1894, and returned to Japan, where he served mostly in interior towns till 1912, when he resigned after a round twenty-five years under the Board, to take up pastoral work in America. In 1922, in answer to an invitation from the Directors of the Doshisha, he returned to Japan for evangelistic work within that university. During ten years' residence in Tottori, where there are a large number of "new" citizens, he came into intimate contact with the class, and with those who were working for them.

The truth would seem to be a combination of these traditions and conjectures. It is astonishing how little there is to mark them as a distinct people, considering that they have been compelled to breed in for centuries, and much more so if it is conceded that any important proportion of them are of foreign or aboriginal origin different from the body of the Japanese. It is also a question whether their exclusion from ordinary society originated in their occupation, or the occupation is theirs because imposed upon them as a class already formed. Undoubtedly in historic times the two, both action and reaction (dirty work relegated to the low caste, and caste kept low because of dirty work) have contributed to the situation.

Theoretically this is all past. At the beginning of the Meiji era, the laws were amended, so that *Eta* ceased to exist before the law as a separate caste; and were given in all respects the legal standing of commoners along with the great majority of the citizens. The name *Eta* also was very nearly brought to disuse.

Society, however, of the commoners especially, did not welcome the "new citizens," as they began to be called, any more cordially than they had the *Eta*. It was slow work getting them into the common schools, for instance, where nominally they had the same rights and duties as the children of other subjects. The few who did go were subjected to the traditional contempt from the scholars, usually with poor protection by the teachers, who were often more than willing to have attendance at school made so hard that the disagreeable duty of teaching them should be removed. This was not wholly mere prejudice on the part of the teachers and others. The tradition of centuries had fixed on the "new citizens" traits which made them in most cases undesirable companions and pupils. The villages and homes from which they came were unutterably squalid and filthy, their self-respect had been bred out of them, and in the few cases where any began to show itself bumptiousness and touchiness were naturally the earliest symptoms. Their servility and cringing went to the extent of keeping them from progress in school so that they were a drag on the other scholars. Other relations between them and their fellow commoners were, of course, even less desirable than those of the children in that most nearly democratic of Japanese institutions, the school.

There were notable exceptions among educators, however, and the government showed its good faith towards its new citizens by rewarding the services of such teachers. One of the pioneers in this work not only took great pains to secure a hundred per cent attendance of the "undesirables" in his district, but made an intimate study of their characteristics and disabilities. He told the writer some twenty years ago that his own studies had convinced him that the new citizens were, with exceptions, not so bright as the others; but that in musical taste and ability they were exceptionally good, and were more deeply sincere in religious matters.

The work of such men, and persistence on the part of the government through these fifty years, have brought the class to a point where they actually enjoy the bare rights of citizens. Most of the homes have children whose parents—and sometimes grandparents—have received a common school education. Some have gone so far as to receive university education, and even to have received appointments to university professorships. Where they have moved away from home they have sometimes concealed their origin, and won a precarious social standing.

I say *precarious* because as soon as they are recognized as new citizens they are treated with social ostracism and contempt, to which they are no longer willing to submit. Their constant dread of this detection contributes to the result, by keeping alive the cringing attitude, which, with the rest of the characteristics asserted by the other citizens to be indelible, lays them open to suspicion. Then suspicion is open to confirmation in case any one wishes to consult the police records, because, while there is no mention there of the "new" in their origin, the village from which they came is entered, and that is usually unmistakable.

Their advance in education, the increase in wealth (though that still averages small), which has given a few the qualification to vote, even the increase in numbers (from 300,000 in 1872 to 900,000—though the latter official figure is considered by most authorities far too small), and the fact that the equality nominally theirs has not come to them in these fifty years, have worn out their patience, and they are now clamoring for reform of a practical nature. They claim protection from the discrimination to which even in business matters they are subjected. An organization called the Water-level Society (Japanese, *Suiheisha*) has been formed among them and has taken up the cudgels for their fellow sufferers.

Some recent activities of that society have caused the public a good deal of anxiety, as portending a revolution more serious than mere class feeling. They voted on or about March 2 to demand of the government recognition of Soviet Russia. In connection with the same meeting they voted to withhold all contributions to the Shinshiu sect of Buddhists for twenty years, as a protest against the extravagant funeral of the late Abbot Otani of the order, on the ground that their support of the religion had not at all helped them to the human recognition to which as fellow religionists they were entitled. Unfortunately, rioting on a small scale grew out of their meeting, and the serious injury to some of the police has given occasion to seize their records, in which it is possible may be found material damaging to the organization. At the same time, the government—or rather the governing class—have shown their sincere desire to help the unhappy class, by inviting representatives of the Water-level Society to present their cause at a meeting of the Peers' Club.

Also a bill has been drawn up which attempts to defend them against the slights and the other intangible persecution.

Inasmuch as the class is, as indicated above, quite numerous—running probably to three millions—and the great majority of its members feel the desperation which comes from having *nothing* to lose, it is clear that a real problem has grown out of the presence of this long despised class.

Bubblings of the Religious Melting Pot

A Bleacherite

TWO "big league" games going at once, and nearly two hundred miles apart! Which should I attend? That was the question that vexed my soul the fourth week in May, when I found myself under instructions to report both games.

Down in Indianapolis the Presbyterian General Assembly was just getting warmed up for action. The "Babe Ruth" of that argument, William Jennings Bryan, had failed to start anything during the preliminary three days of the previous week, but now something was likely to happen any minute. In the meantime, in Chicago, the National Conference of Community Churches was gathering, and I had to see and hear what was going on there. And if any scribe thinks it is easy to cover two such assignments running simultaneously just let him try it

Here was an interesting coincidence. Of course there was no design in it, but a philosopher can not help putting two and two together. At Indianapolis religious reaction had taken the offensive. A powerful element in the Presbyterian Church, led by Mr. Bryan, was determined to keep modern light and reason out of the Church. At Chicago was a group of men and women from almost everywhere seeking to open a new channel through which the simple religion of Jesus may function freely in the life of to-day.

The Assembly in the Hoosier capital took action which, if followed up, will make it impossible for Harry Emerson Fosdick, or any other forward-looking minister of his type, to preach his message from a Presbyterian pulpit. Mr. Bryan, who seems to have become a liability rather than an asset to his denomination, has made up his dogmatic mind that the free interpretation of Christian truth shall no longer be tolerated in his Church. If he can prevent it, religious progress will never turn another wheel.

But what a puzzling paradox! What amazing lop-sidedness! What incomprehensible inconsistency! Mr. Bryan went from his orgy of religious reaction at Indianapolis directly to Chicago to participate in a conference of political—well, let us call them semi-radicals—a group who are charged by the regular party press with meaning to organize a new third party. In politics we can go forward; indeed, we must go forward if the country is to prosper. But in religion we must stand still or slip backward!

Perhaps the theologians can explain this. If not, maybe the psycho-analysts will help us out. But it is all quite too deep for a simple Bleacherite whose sole function it is to report the proceedings and not worry about what they mean.

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These are great days, and it takes a real prophet to forecast what is coming. Is medieval Orthodoxy making its last stand, singing its swan-song, or is it "digging in" for another hundred years of battle? On the other hand, are we watching the birth of a great new movement in religious history, or is it just another abortive attempt to pull ourselves out of the old ruts by our bootstraps? Well, we shall see what we shall see.

The National Conference of Community Churches met at St. Paul's Union Church, Beverly Hills, Chicago. This is a beautiful suburb in the southwest quarter of the city, about forty minutes from "the Loop" by the Rock Island suburban trains. It is purely a residential district, with big lawns and open spaces, all fragrant in those May days with lilacs and apple-blossoms. The church is of generous proportions, built of Indiana limestone, but rather "squatty" in its exterior appearance. It is too long and broad for its height. But inside it is fascinating. The mission style of architecture has been followed, even to the exposed beams and rafters; all stained like redwood, and with huge wooden chandeliers suspended from the ridge-pole.

The main auditorium will seat about 300, with provision for overflow. There is a big central lobby, useful for divers purposes, and a dining-room where 250 can be served at one time. During the conference the ladies served elegant and bountiful meals. The tables were very attractive with their fine linen and silver and huge bouquets of lilacs and apple-blossoms, gathered from the grounds in the rear of the church. All the other modern conveniences are there, too; and it is the kind of place that grows on one, having an atmosphere all its own.

The membership of this church is something over four hundred resident individuals. It has been organized about twenty years. About half a mile to the south is another community church, the Bethany Union, which was organized more than fifty years ago. These two churches divide the religious work of the district between them. St. Paul's Church, in addition to its local activities, supports nine missionaries, and contributes $180 a month to the Chicago Tract Society. The pastor is the Rev. Frank A. Gageby, D. D., and he is the livest kind of a live wire. All this provided a very favorable setting for the kind of conference that gathered.

I was among the first to arrive on Tuesday morning. Coming into the big lobby, the first thing I saw was an immense chart, laid off in sections representing states and territories and with badges pinned upon them. These badges bore the names and addresses of the delegates who had made their registrations in advance. The territory covered was from China on the west to Porto Rico on the east, with almost every state in the Union in between. It is said that there are now almost one thousand community churches in the United States; and it looked as if this conference was going to be truly representative. California, New Jersey, Minnesota and Louisiana were among the distant points represented on the program.

Two main themes were stressed in all the addresses. First, the day of the community church is at hand; second, how shall we meet the peculiar problems of this new dispensation? Nearly all of the speakers were pastors of rural or small city churches, where the community church is the only solution of the situation. Over and over they emphasized the sin and shame of the competitive struggle between the denominations to get and keep a foothold in number-

ss already over-churched communities, a sin and ıame of which every student of present-day affairs keenly aware.

The new type of church, all agreed, can never be stablished on any creedal basis. The only possible, nd sufficient, foundation is a great purpose—the ealization of the Beloved Community in the spirit of esus and the New Testament. They all said that ıe principal obstacles-encountered in doing this were ıe opposition of denominational authorities from the utside, difficulty of agreeing upon channels of mis- onary activity, and the prejudice of the few in every ommunity who still have the sectarian mind. But ; was the unanimous testimony that not one church hat has tried the larger plan would vote to discontinue ..

It is safe to judge any movement by the mental aliber and spiritual vision of its proponents. Even o here. What manner of men were these? Here vere no outstanding figures in contemporary religious istory. Here were no recognized masters of the nodern pulpit, no writers of noteworthy books. Of ourse not! Men of that type are holding comfortable nd conspicuous places in denominational organiza- ions. Why should they feel the need of a movement ike this, or be more than mildly interested in it?

Maybe the mere conjunction of ideas is imperti- ıent, but I could not help thinking of that epoch- naking conference in Jerusalem, told about in the ıfteenth chapter of the Acts. Paul, Barnabas, Peter nd the other outstanding figures in that pivotal as- embly had no recognition from the "regular" re- igionists of their time. Indeed, they were in very ill- epute. They had no standing outside of the heretical group they were leading. But they upset the world ınd initiated a new religious order among men.

The men in the Chicago conference are not known, nost of them, outside their own parishes and the group of pioneers who are making the same great ad- venture of faith. But I am sure they are mighty and upstanding figures in the communities where they are laboring. They were conscious of being pioneers and way-showers, maybe a little *too* conscious of it at times. The real makers of history are seldom aware of the significance of their efforts at the mo- ment.

These are brainy men. The speeches were on a par with those of any convention I have ever attended. They were seeking a basis of co-operation, a plan of working constructively together *without* making an- other denomination. That danger, which everybody seemed to recognize and abhor, is imminent, and will bring the whole movement to a lame and impotent conclusion unless its leaders are guided in a wonderful way by the Spirit of God. A federation, not a union, co-operation, not amalgamation—that was their aim, and it is a stupendous task to face. Fellowship and co-operation there must be if their efforts are not in vain; but if just another Protestant denomination emerges out of these troubled waters, one more futile circle in religious history will be complete.

The idea of the community church, on the basis agreed, has a tremendous appeal. Said one speaker, "The church in every community will be the com- munity functioning religiously." Could it be better stated? And can three or four or a dozen struggling, competing sectarian groups ever function thus? The question answers itself. The community churches, declared another, have proved this much: They are actually uniting all the Christians in their respective communities; they are articulating with other com- munity activities; they are doing this on the basis of the principles that are eventually to save the world, tolerance, sympathy, co-operation, brotherhood.

Dr. David M. Latshaw, of the International Y. M. C. A., addressed the conference on "The Church and Industry." One searching sentence has stuck in my memory: "The Church must heal its own divi- sions before it can ever hope to serve industry." Is that a trumpet-blast of prophecy?

The All-Russian Church Council

Through the courtesy of Dr. L. O. Hartman, editor of *Zion's Herald*, we are glad to give our readers extracts from his remarkable story of the recent church con- ference in Moscow, which, as he rightly says, "is an event of almost overpowering significance in the religi- ous world." We wish we had space for the entire story, and hope many of our readers will be sufficiently interested to obtain copies of Dr. Hartman's own paper, *Zion's Herald*, or others containing the full narrative.

SUNDAY, the twenty-ninth of April, in the year nineteen hundred twenty-three, is des- tined to become one of the most important dates in church history, for on that day ıearly five hundred bishops, archbishops, metro- olitans, monks, priests, and laymen of the historic Orthodox Church of Russia assembled in the mag- ıificent Cathedral of Christ Our Saviour in Moscow or the first session of the second All-Russian Terri- orial Council since the overthrow of the Czar—an poch-making meeting signalizing the inauguration f a reformation in Greek Catholicism comparable nly to that of Martin Luther in the Roman Church.

The scene within the vast spaces of the great cathedral on that memorable Sunday would have furnished an artist excellent material for a series of pictures of perennial interest to all mankind. Stand- ing under the lofty dome and in the transepts of the Greek cross were literally thousands of men, women, and children who remained hour after hour listening to the intonations of the priests and crossing them- selves at intervals in the service, while within the sanctuary or altar, which represents both the throne of God in heaven and the tomb of Christ on earth, sat the high officials—metropolitans, archbishops, and bishops. Everywhere the dazzling magnificence of the pre-revolution era was in evidence. Gorgeous ban- ners floated from each *kliros* or choir-place; numerous *ikoni* (holy pictures), before which the people rever- ently bowed and crossed themselves, stood near the sanctuary; and the altar itself with its rich *ikonostas* (image screen) blazed with jewels and gold.

The program of the day was primarily of a relig- ious character, but several speakers, among them Kras- nitzky, dean of the cathedral, and Peter, Metropolitan

of Siberia, addressed the Council, stressing particularly the crisis now confronting the Russian Church and the absolute necessity of reform.

* *

We had a most unusual opportunity while in Moscow to study at close range the men who are shaping the new religious movement in Russia. We heard some of them conduct services in their churches; we watched most of them in action in the Council sessions; we sat with these leaders in group conferences and asked multitudes of questions bearing on the meaning of the present reform; we ate meals together and learned to know each other almost as intimate acquaintances.

Krasnitzky, one of the foremost spirits of the Living Church group, is dean of the largest and most imposing church in Moscow, the Cathedral of Christ our Saviour, in which the first session of the Council was held.

Vedensky, dean of the Churches of St. Zacharias and St. Elizabeth in Petrograd, is perhaps the brainiest man in the Russian Church to-day. He was our guest for dinner one evening and did not leave until nearly one o'clock in the morning, discussing during these hours practically every important aspect of the new movement.

This leader deeply resents the charge that the Soviet Government is controlling the Church, and says: "We believe that the Church of Christ is much greater than any government, and should not be under it. But it is true that many of us believe that the Church should have much in harmony with Communism. We aim to bring Christianity back to the life of the first three centuries. Jesus Christ himself was a Socialist. The members of the first Church had all in common. We shall be in accord with the Government but not of it."

Luov is easily the leading layman of the Russian Church. He was appointed procurator under the Kerensky *regime* after the overthrow of the Czar. Under the monarchy the procurator was practically the Czar's dictator in charge of the Church, and thus to Luov in 1917 came the virtual headship of ecclesiastical affairs for the whole country. He is a most interesting character. In the old days, as a member of the royal family he lived in luxury, while to-day, with only one suit of clothes to his name and hardly enough to eat, he confessed as he sat as our guest the wickedness of the old autocracy, and his ardent espousal of the social revolution and the new order of things. Intelligent, courageous, almost fanatical, he will not tolerate anything that appears to stand in the way of the emancipation of humanity.

* *

One of the most solemn and significant actions of the Council was the unfrocking of Tikhon, who became patriarch of the Church when the Bolsheviks came into power in 1917.

When the recent famine was at its worst a delegation of peasants from the famine regions, where people were dying by thousands, came to Tikhon requesting that the superfluous church treasures might be sold and the proceeds used to buy food for the starving. The Patriarch hedged and excused himself by declaring that the treasures did not belong to him. The peasants, seeing that the Church had lost its vision of Christ, went directly to Kaminev, head of the Moscow Government. He heard them gladly and issued the famous decree for the confiscation of the useless jewels that the hungry might be fed.

These are the authentic facts behind the lurid "church spoliation" stories that have filled the secular press. We had the opportunity in a number of instances of examining churches where the treasures had been confiscated, and found that in no case had the ikons, crosses, banners, or other symbols of worship been disturbed. The Government simply took the superfluous gold and precious stones that served merely as ornaments to embellish the elaborate cathedral interiors and converted them into the food so much needed. In the case of the Methodist Episcopal Church in Petrograd the Soviet agents came to examine the property and found two valuable communion sets. Upon receiving the explanation that these were needed in the administration of the sacrament of the Lord's Supper, the agents simply registered the articles and left them unmolested.

* *

The closing paragraph of the resolution defining the relation of the Church to the Government is particularly significant. It reads:

> From now on the whole life of the Church must be constructed upon two principles:
>
> 1. In relation to the State upon the principle of the separation of the Church from the State.
>
> 2. In relation to God upon the real devotion of the church people to the actual commandments of Christ the Saviour.
>
> In constructing itself upon these foundations the Church will become that which it should be, a working congregation of believers in God, His Christ, and His truth.

The Council also declared null and void the legislation that restored the patriarchate in 1917, and from now on all authority is vested in the Council itself.

* *

The Council's attitude toward the Government was in general one of loyalty, but decided exception was taken to the atheism of the Soviet leaders. If the Council's actions had been dictated by the Government, such criticism would not have been tolerated.

The leaders of the reform movement in the Russian Church have been called "renegades" by a great American newspaper. It is true that a number of them had to suffer imprisonment and exile during the monarchist *regime* for denouncing the wickedness of autocracy, impurity in high places, injustice to the poor, and other crimes and sins like those opposed in other days by the prophet Amos. But these heralds of a new day for the Orthodox Church create in personal contacts the impression of sincerity and genuine Christian zeal. They have none of the marks of "renegade priests."

The Council of 1923 will go down in history as one of the most remarkable ecclesiastical gatherings on record. For during its session epoch-making changes were wrought which are bound to affect for all time the religious life of approximately one-

twelfth of the human race. And yet those few short weeks in May did not provide time enough for the consideration of many important issues vital to the future development of the awakened Russian Church.

The Council, however, did purge itself of the counter-revolutionary elements within its ranks, repudiate the old time-serving, autocratic ideas of religion, denounce superstitions, put itself definitely on the side of Christ and the work of his kingdom, and stretch out its hands to Western Protestantism. Tremendous accomplishments! An adjourned session of the Council will be held this fall, when it is hoped that the "unfinished business" may be completed and the Russian reformation firmly established.

The New Liberalism

The editor of a leading New York daily wrote an editorial not long since on "A Godless World and Brotherly Love," in which he implied that Liberal Christianity is indifferent to what Evangelicals regard as the great essentials. It brought forth the following rejoinder from Miss Cecelia R. Bullard, one of our own young people, who is now a student in the school of journalism of Columbia University. We need not be concerned for the future of Liberalism when our young people understand and express it in this wise.

To the Editor:

I differ so fundamentally from the viewpoint expressed in your recent editorial, "A Godless World and Brotherly Love," that I am again taking the liberty of writing to you in defense of the religion of the Liberal. When you say that the new religion is more and more indifferent to the existence of God and that the only things that count are housing and a world at peace, when you say that to the Liberal Jesus' insistence upon the Kingdom of God and the source of his strength are meaningless, I believe that you miss the whole spirit and character of the new Christianity which you attack with such acerbity. It may be true that a new God, who hides himself with Mephistophelian craftiness under the garb of humanitarianism, has been set up who is in reality the God of Economics and Materialism, but it is totally unfair to accuse Liberal Christianity of worshiping such a God, as a close analysis of that Christian faith which tries to adapt itself to the needs and life of the present day would clearly indicate. I am willing to grant that the Liberals have largely done away with certain forms and creeds, but I firmly maintain that, if your contention is true, it is the people outside, not the people within the Liberal Christian Church, who are setting up the God of Economics as a substitute for the God we have looked upon as the source of infinite love and wisdom.

Dr. William H. P. Faunce of Brown University, one of the outstanding leaders of the liberal movement in the Protestant Church, has stated with clearness what he believes to be the immediate task of religion. "In a world suddenly expanded beyond the wildest dreams of men, in a world which is dissolving the atom and measuring the diameter of Betelguese, in a world which is seeing all time and space unrolled as in a gigantic moving picture," he points out, "the Church must again listen to the ancient injunction: 'Be ye also enlarged.' No formulas are set, no formulas can exhaust the truth. The need of the world is too urgent, too desperate, for any one to stand asunder. We must include in our association both our contemporary ancestors and the audacious prophets of to-morrow. Behind all the formulas stands the one basis of fellowship: 'Whoever shall do the will of God, the same is my brother.' " It may be that your so-called religion of economics may be interpreted into this statement. It does indeed smack of humanitarianism, but does it not contain together with the brotherhood principle something infinitely more inclusive? Humanitarianism is avowedly one of the fundamentals of the new religion, but if the striving for social betterment is all that you discern, then you have failed to catch its deeper and greater significance. The reason that Liberal Christianity does not insist upon creeds is because it is so open-minded, so broad. It recognizes the fact that in the religious and spiritual world as well as in the world of science, what may seem the truth to-day may be exploded by the discoveries of to-morrow. "The test of American Christianity," declares Dr. Faunce, "is whether it is going to prove strong enough to include, as does the Bible, various types of personality and various modes of thinking, or whether it is a one track affair which excludes all minds that do not run in a single groove."

I know of no better person to refer you to for a clear and vivid picture of the real nature of the new Christianity, which you, through what I believe is lack of understanding, so hopelessly deplore, than Prof. Charles Foster Kent of Yale University, whose article, "Recent Trends in Protestantism," appeared in the March issue of *Scribner's Magazine*. Speaking of the Fundamentalist Movement, he points out that it includes those who, like the Roman Catholic, feel the need of fixed authority in religion and regard with alarm any departure from the doctrines of their forefathers, but adds that it is only fair to assume that, deeper still, they crave a more satisfying spiritual life. This, I gather, is also your chief grievance against the liberal tendencies of the Church, its lack of any vivid or living sense of the presence of God. Professor Kent, with you, asserts that if Protestantism is to do its unique work in the world and satisfy this fundamental need in the life of man, it must leave a place for God and spiritual forces, which a purely material and mechanical interpretation of the universe crowds out. He traces what has seemed this lack of spiritualism back to its original source, pointing out that, from its very origin and genius, Protestantism has represented the prophetic tendencies of Christianity, always holding tenaciously to the right of independent thought and remaining open to the reception of new truth. The insistence of the Fundamentalists upon a literal interpretation of the Bible has been largely due to the fact that they found the higher Old and New Testament criticism so hard, so cold, so purely intellectual. What the Fundamentalists have not seen is that the New Christianity is working its way through to a higher and nobler mysticism than it ever knew in the days when it accepted unquestion-

ingly the dogmas of the virgin birth, transubstantiation, bodily ascension and other purely physical phenomena. That new mysticism is the mysticism of the spirit.

Professor Kent, however, would spend no time in arguing on metaphysics. Whether one believed Christ to be divine or human, or both, he should not for that reason be excluded from Christian fellowship. Both Orthodoxand Liberals must face three facts: Christ placed the entire emphasis on deeds, not creeds; the youth of to-day must live in the twentieth century, and their development should be the first concern of the Church; and Protestantism, as the great prophetic movement of Christianity, is to-day confronted by stupendous tasks and responsibilities which can only be met with united front and in the spirit of him who found his life by losing it.

I don't know whether I have clarified or befuddled the issue, but it seems to me, if I understand aright the new Christianity, it is not open to all the criticism which your editorial, "A Godless World and Brotherly Love," directs at it. It may be that it is, as you say, nothing but a crassly material religion of economics, but the attempt to put creed into deed and to make God a living and vital force in the life of to-day, to me would seem to indicate not that modern Liberals are trying "to reconcile their religion with economics," but that they are at last trying to make their religion a real and vital force in every-day life.

* * *

WHAT ABOUT THAT HONOR PLAN IN MISSIONARY EDUCATION?

THE Board of Foreign Missions is now receiving the reports from parishes that have competed for Honors in Missions. At this writing, May 22, nineteen churches have won the Japanese flag to be awarded for the earning of seventy-five or more points. They are New Haven, Conn.; Stockton, Ill.; All Souls, Portland, Westbrook and Gardiner, Maine; Minneapolis (Redeemer), Minn.; Brookline, St. Paul's, Springfield, Springfield Second, Orange, North Adams and Roxbury, Mass.; Buffalo (Grace), Morris, Canton, and Little Falls., N. Y.; Philadelphia (Messiah), Pa.; Providence and Woonsocket, R. I., Springfield, Vt.

Abington, North Weymouth, and Methuen, Mass., have each sixty points.

Some interesting facts appear from these reports. In practically all the instances the information was given by a member of the Mission Circle. In only one case did a minister report. Several churches not winning honors reported, explaining why they had not done better, and declaring their intention for a better record next year. Two churches earning high rank for educational work had yet failed to pay the parish quota to Japan. Of what avail is education, if it does not result in action? Yet we believe that it will finally reach action if the educational program is continued.

The Board of Foreign Missions believes that this plan has accomplished something toward emphasizing the value of an educational program in our churches and hopes that another year many more parishes will think it worth while to report what has been done.

THE PARABLES OF SAFED THE SAGE

The Parable of King George and Queen Mary

I DREAMED a dream last night, and this was the dream. I dreamed that I came to my habitation, and one said unto me, King George and Queen Mary of Great Britain and Ireland, Emperor and Empress of India, Defenders of the Faith, have come to visit at thy house. And Keturah hath sent them unto the Guest Chamber, and hath gone unto the Grocery Stores for something more to eat.

And I said, I will slip upstairs, and put on a Clean Collar, and greet His Majesty and Her Majesty. For I had been in the City, and the day had been Warm.

And as I passed in, I heard a noise in the kitchen, and I went in. And there was King George in his Shirt-Sleeves, and Queen Mary in a thing I think they call a Negligee, and they were making Tea.

And I shook hands with them both, and we needed not that any one should introduce us, for they suspected who I was that entered the house as if it were mine own, and I had been told that they were there. So we started even.

And I said, Keturah will reproach herself when she remembereth that you English people simply Must Have Afternoon Tea.

And Queen Mary said, We simply Must Have it, and we are having a Lot of Fun preparing it.

And I said, Now that the tea is made, go you into the Living Room and drink it, and I will Excuse myself for a few minutes and by that time Keturah will be back.

And King George said, We will not leave this Kitchen. Keturah told us to make ourselves at home, and we are doing even as she said, and we never knew before that Tea could be so good.

And I said, There are many disadvantages in the King Business, and one of them must be that the King and Queen can not have these little impromptu spreads the way I and Keturah do. Behold, I will not interrupt this one. Have a good time together, and when you have finished, the Queen may wash the Dishes, and His Majesty will find the wiping-towels in the middle Drawer on the Right Hand Side.

So I left them, and went upstairs to put on a Clean Collar in Honour of their Visit. And before I arrived at the top of the Stairs I awoke.

Now, behold it was a Dream, but the Psychologists of the present day are giving more attention to Dreams than did even the Prophets of old, and this Dream is one that hath a Lesson. It remindeth me that there are very many things which I and Keturah have been able to do and enjoy together by reason of our not being encumbered by too much of the Honour and Glory and Riches of the world. I am far from assuming that King George and Queen Mary would like to exchange places with us, but I am confident we have had and are having More Fun in life than they. Wherefore do I say unto men and women, Set not your affections on things too high, but magnify in your lives the great interests which unite an Home, and make the most of simple joys.

Young People's Christian Union

THE DIRECTOR'S DATES

June 17 and 24. Morning, Cambridge, Mass., First Church.

June 30. Vermont Y. P. C. U. Convention, Woodstock.

July 1. Morning, Weymouth, Mass.

July 11-17. Y. P. C. U. Convention, Muncie, Ind.

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DOINGS DOWN IN DIXIE

I am beginning to understand the mooted question of dual personality. My return to the office yesterday marked the return to my normal existence. For three weeks I have been wandering around in Dixieland in the guise of General Convention representative and booster for the National Memorial Church-Perin Cate House Campaign, with only occasional resurgences of my ordinary self, when I visited Canon and Atlanta, Ga., and Brewton, Ala., in the interests of the Y. P. C. U.

Of course at other places like Outlaw's Bridge, Newberry, Feasterville and Camp Hill, I talked about our young people's work, and in some of these places to the young people themselves, but the big denominational project was in the foreground. Perhaps it was a good thing for me to make this trip, for it is so easy to get into a rut, and continue thinking and saying the same things over and over again. But it was not an easy thing, particularly at first, for habits of four years standing can not be thrown off while one journeys a few hundred miles by train and boat.

My first appearance in disguise was at Rocky Mount, N. C., where a few of the faithful came to listen, and where plans for the actual canvass for funds for our two memorials were made. Then followed Kinston, Outlaw's Bridge and Durham, in a series of one-night stands, with a Sunday in two of our South Carolina churches, Newberry and Feasterville.

Canon, my next stop, offered a respite, partly because I had an extra day there in which to catch up with correspondence, and partly because my visit came just at the time of the high school commencement exercises, so that no evening meeting could be held. The most interested of the young people met in the afternoon, and in the evening I witnessed the graduation of one of my namesakes, Stanley Owens. One of the dangers of being born in Dixie is that you may be named for any tramp preacher that may happen along about that time.

Where I Used to Preach

Camp Hill, Ala., and Americus, Ga., were next on the itinerary. It was good to stand in the church at Camp Hill which I helped to build, better still to stand once more in the church in Americus, where Dr. Shinn's hands were laid on my head in ordination.

After an evening in Atlanta, and a cold rainy Sunday at Winder, I went down through southern Alabama and western Florida to DeFuniak Springs, where I closed my ministry in Dixie. Visits there are always a real home-coming, for although I spent only a little over a year among these good people, somehow it seemed to be a case of love at first sight, at least on my part, and each succeeding visit makes the heart grow fonder. Rev. A. Arnold Ross has made for himself a large place in the life of this community, as minister, as citizen, and as columnist and poet laureate of "The Breeze."

These folks love me enough to let me do things that I like to do: to drive their Fords and to preach. On Sunday afternoon, after listening to me in the morning, they came out in the middle of a hot summer afternoon to hear me again, although they were to join with the other churches of the town in a Memorial Day service in the evening.

Other Visits

Down in Alabama, I spent one night in the home of the Southern Superintendent, and the next day, like Abram of old, I "journeyed, going on still toward the South," stopping first with Mr. and Mrs. Greeley McGowin, at Chapman, where I spoke in the little union church that night. At Brewton it was strange not to be in the home of Mrs. Miller, but she was in the hospital in Montgomery. It seemed as if every one along the way was anxious to hear about her, and the word that she was steadily recovering her health was good news everywhere. The only trouble with Brewton is that it has so many hospitable homes that a one day visit is only tantalizing. This time I was entertained in the home of Mrs. Sam Foshee.

Pensacola has the most persistent church in the whole denomination. Whenever it has a minister, the people rally and congregations are of good size. It can be a good church with the least provocation of any that I know. It is the quickest to respond to a stimulus, and the results of a minister's work appear almost immediately. For some little time now Mr. Herrider, city editor of one of the local papers, has been suppyling the pulpit, and has met with excellent response. A deacon in the Baptist Church until a short time ago, he has found his way to our church, and under his leadership marked progress is being made. On a week night, with not too favorable weather, a congregation of over fifty assembled to hear the Southern Superintendent and myself. The last time I was there, the congregation numbered about fifteen. There's a reason. Regular services under a competent leader generate enthusiasm. And Pensacola is going ahead.

After three days in DeFuniak Springs, I started on my homeward way, making only one stop, at the Hamburg church near Madison. Along a road overhung with Spanish moss to the little church in the wildwood was a delightful ride, even though the almost daily rains had left the road in anything but good condition.

Sunrise on the Suwanee

Next morning my train left a little after 4.30, and soon after five we crossed the Suwanee River, just as the sunrise was brightening the world. It is marvelous what a song can do. People all over America think affectionately of the Suwanee, whether they have ever seen it or not. It has sung its way into their hearts. The song might just as well have been sung of the Chattahoochee, or the Altamaha, or the Apalachicola, or the Ochmulgee or Oconee or Ogeechee, but it wasn't, and the result is that I would rather cross the Suwanee at sunrise than any other river that I know.

Stanley Manning,
Director of Young People's Work.
Boston, June 8.

For the Quiet Hour

Those who think their affairs too insignficant for God's regard, will justify themselves in lying crushed under their seeming ruin. Either we live in the heart of an eternal thought, or we are the product and sport of that which is lower than we.

George MacDonald.

Thou who art Light, shine on each soul!
Thou who art Truth, each mind control!
Open our eyes and make us see
The path which leads to heaven and Thee.

John Hay.

Are you fond of arguing about Christ's teachings? You may argue until doomsday and never find their power. They are words of life, meant to be lived out.

G. H. Morrison.

The defect of our faith lies in its being languid. There is no enthusiasm in our life.

A. B. Davidson.

If any man will enter into that high alliance, will trust the good-will of the Lord, and will go out to do the King's will, he will find he has got the life indeed.

J. H. Jowett.

Can we not wait for some of our good things—for completion of knowledge, the leisure friendship claims, even the growth of holiness in our own souls? God waits for His satisfaction in us, let us thank Him that His joy and ours will reach their height together in the experience of our souls when we awake in Christ's likeness.

I. O. R.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalis Church is 176 Newbury Street, Boston, Mass.

WHAT WE LEARNED ABOUT WOONSOCKET

It is desirable for our people to know thoroughly about our field work, to know that through it we take a great deal to our schools and also that through it we learn a great deal about them.

All of our visitors send to headquarters full reports of what they find, thus enabling us to serve more intelligently. For instance, when Rev. Maude Lyon Cary was on her Massachusetts-Rhode Island-Connecticut trip she sent us from Woonsocket a report that may be regarded as typical. Here are some facts that she gave:

Name and address of pastor, Rev. E. Dean Ellenwood, 103 Woodland Road.

Name and address of superintendent, Mr. Harry E. Davis, 27 Andrews St.

Average attendance, 125. Enrollment, 150.

Sunday school rooms, better than many, yet there is to be a new church with everything as it should be.

Equipment good, but it will be improved.

Cradle Roll superintendent, Mrs. Charles F. Parker, 118 Woodland Road. Need, books and literature.

Home Department superintendent, Miss Lida B. Pease, 28 Pearl St. Needs, anything new.

Teacher Training Class, each student taught a chapter in turn. Course, Pilgrim.

Superintendent of Missionary Instruction, Miss Laura Hoag, 26 Minden Road.

Superintendent of Temperance Instruction, Miss Alice A. Cook, 468 South Main St. They use whatever they find profitable in the material sent out by Mr. Hersey. This their superintendent supplements by material she secures for herself. They believe that temperance instruction should be educational, not denunciatory.

Social Service. The Sunday school carries on always a "Sunshine" work of flowers, cards, games, books and so forth to the ill and shut-ins. Expense is borne by the Sunday school. Thanksgiving offering of food and so forth is carried to poor by all departments. Christmas offering of "earned dollars" is made for the new church. There is a Christmas offering for Armenia in gilded barrels. Instruction in Social Service is given continually as opportunity offers.

Organized Classes, one under Mrs. Ellenwood. Ages from eighteen to thirty years. They have had many organized classes, but there is some fear that they may compete with the Y. P. C. U., Clara Barton Guild and so forth.

Slogans, used effectively.

Sunday School Progress, well distributed.

Standards used and understood, seals regularly attached.

Workers conferences held regularly.

School thoroughly graded.

Lesson material: Murray Graded for beginners; Unitarian Series for rest.

General remarks: Wonderfully planned and systematized school.

Special note about membership: They try to secure all prospects but they will endeavor to systematize this. They will try to avoid leaks. They believe that they must make their school the very best possible, most interesting, instructive and inspiring, in order to have membership work successful.

Appended to this report were orders for books from the Publishing House, requests for many volumes from the Loan Library and for pamphlets on different phases of Sunday school work.

See how this will put us in close touch with the school at Woonsocket. Mrs. Cary during her trip sent us nearly a dozen reports as enlightening and helpful. So in all parts of the country the field work done by our officers and other representatives makes it possible for us to know our schools and to serve them with efficiency.

The W. N. M. A.

Conducted by Miss Susan M. Andrews, 176 Newbury St., Boston, Mass

APRIL IN SHIZUOKA

Another month has passed on swift wings and it is time for me to write an account of our "doings." April is the beginning of the year with us so it is a busy time for school folks.

We started the month with Easter, and at the service that morning was little Keishi San, the four-weeks-old son of Mr. and Mrs. Teresawa, the pastor and his wife. This was his initial appearance in public, thus starting his career as a church attendant at a very early age, as all must admit. I am to have the pleasure of christening him before I leave for America.

I have been to Tokyo to see about my passage home. I stopped at the church in the evening, then spent the night with Miss Hathaway. Next day I did some packing and visited our other mission folks. My stay was brief and I did not have very good luck in regard to a boat, as everything seemed to be taken, but since then I have heard from Cook of one vacant berth on the steamer Atsuta Maru, sailing July 5th, so that seems to be the boat on which I shall fare forth from my adopted country.

The Kindergarten

We had a large entering class at kindergarten this year, fifty-five new scholars coming in with only twenty old ones left. So now we have seventy-five children and our circle has stretched far beyond its limits. Miss Hathaway has sent our first Blackmer Home grandchild down here to help us and we are very glad of her assistance.

Some thirty graduated from the kindergarten this year and their mothers gave money for a piano bench to go with our new piano. We had it made in time for graduation and there is money left to buy some needed books for the kindergarten. They gave $13, which was a nice gift, I think.

The Night School

Counting all three classes, about one hundred and twenty graduated from the night school. The real graduates, however, those of the third year class, numbered fifteen.

For the first time since I have been here there are some soldiers in the school. I think there are three in the first year class and several other older students. Usually the boys are mostly apprentices or clerks, small and very young; it is quite unusual to have this older group. Two or three of our good workers among the young men have left for Tokyo and another city and we miss them very much. Like the country places at home we are feeders for the city.

The Stetsons Visit Us

This month the Stetsons made their long-anticipated and long-deferred visit to Shizuoka. They did not have very long to stay, but we were glad to see them and to have them see us. Mr. Stetson preached at the morning service with Mr. Teresawa for interpreter. I rather think it is the first time he has acted in that capacity and he is not expert at it, but the people got some of the sermon and a lot of the personality of my successor.

Mothers' Meeting

We had a good mothers' meeting this month with a large attendance. I showed them a pattern of a child's undergarment, cut it out and made it for them. Next month I am going to show them a simple dress pattern and then a boy's suit.

We always serve tea and little cakes at these meetings and the mothers have offered to pay for these from now on, which will help the Mission that much, but is even more agreeable because it shows their feeling of co-operation. They are also going to plan their own programs this year with the help of the teachers. Little by little we get them to assume responsibility.

This seems to be the story of our labors this month; we are having excellent attendance at the Sunday school and I think things are in better shape here now than they have been at any previous time since I came. It looks as if I would sail from Liverpool September 25, so I will probably reach Boston about October 1.

Hazel I. Kirk.

Among Our Churches

Maine Letter

The Pine Tree State is feeling the new ›ring life and rejoicing that the long ›vere winter is history. The work goes n with the usual vigor and routine. Durıg the spring Rev. Mary L. Hadley of allowell has been visiting some of our ›rmant and semi-active parishes in ehalf of the State Convention. Among ıe places visited were Richmond, Bowoinham, Canton, Canton Point, East Dixfield, Orlınd, Stockton Springs, Matawamkeag, New Gloucester, Gray, Winhrop, Hope and South Hope. Mrs. Hadley preached at Canton, Canton Point nd East Dixfield, Mattawamkeag and Stockton Springs. It has been years since ı state official visited some of these places. Much valuable information has been gained and some services are to be held in Bowdoinham as a result of Mrs. Hadley's work. Mrs. Hadley has taken, temporarily, the circuit of Canton, Canton Point and East Dixfield. * * **The W. U. M. S.** of Maine has had a very good year, one of the best in its history. There is much interest in the general work of the national organization. All the requests for money have been met. The fact that nearly every Mission Circle in the state gives time and study to the missionary programs and to mission books is a great forward step. * * **Religious Education.**—Maine is much alive to the problem of religious education. Steps have been taken to give certain work of the pupils of the Sunday schools, which meet a standard of equipment and teaching specified by the State Board, credit toward graduation from high schools and to have it count as entrance credits to the Maine colleges. A committee appointed by the State Superintendent of Education, representing the various colleges, and larger denominations of the state have already worked out a course of study. Last January ninety-two Sunday school pupils took these "credit examinations." Fifteen of the pupils were Universalists, representing three different Sunday schools. It is a difficult and delicate problem to present a course of study which will be adapted to the Liberal Church and at the same time be accepted by the Orthodox Churches, yet it has been accomplished. The leaders in religious education are also working on the problem of religious instruction in the day-schools and during vacation. * * **Ministerial Changes** since my last letter, Rev. B. F. McIntire has moved to Chelsea, Mass., leaving Dexter without a pastor. Here is one of the most beautiful villages in Maine, a town of over 4,000 people, and the Universalist church is the largest church in town. The church is free from debt, has a parsonage and is looking for a minister. Rev. Sidney J. Willis has resigned at Pittsfield to accept a call to the Biddeford church. This settles the problem of Biddeford, but leaves Pittsfield without a pastor—another most desirable parish, equal to any in our denomination in a town the size of Pittsfield. Happy will be the man who is called to this field. Bethel is also looking for a man. Here is a church set in a town in the foot hills of the White Mountains. A church, not large, but free from debt, well organized, waiting for the right man. * * **Augusta** has been left a beautiful house on Winthrop St. for a parsonage. This is a most acceptable and timely gift to this well established and reliable parish. Few of our ministers are more popular and none are more loved by his people than Rev. A. F. Walch. He is just as popular in the city. He is a member of the Rotary Club and is to be a delegate to St. Louis to the national gathering of Rotarians. He is also on the City Council and mixed up in everything pertaining to the city welfare. * * **Gardiner** is fortunate in having a new memorial organ. It is a gift of Mrs. Frank E. Boston and her son Mr. Fred N. Boston, in memory of the late Frank E. Boston, and will be installed during the summer vacation. The parsonage is being papered and painted. * * **One of the Maine churches,** a church which tries to be denominationally loyal, finds that its total gifts and quotas to the denomination through the church and auxiliaries amount to more than $400. This church has paid its state and national and Japan quotas, met all Mission Circle obligations, Y. P. C. U. and Sunday school dues and pledges and contributed in various other ways to the work of our denomination. This is just an average church. Its minister and the people are interested in the work of the denomination. The result is self-evident. What this church is doing could be easily equaled and surpassed by every church in the state if they would try. * * **Bowdoinham.**—The first time this church has been open for a preaching service for seven years was Sunday, June 3. The State Superintendent preached to a reasonably large audience. Several more preaching services are to be held in the church during the summer. * * **Greene.**—Rev. R. J. Mooney will supply this church for the summer. Dr. Mooney does a great deal of preaching in and about Auburn in our dormant parishes. * * **A Great Universalist Day,** Sunday, July 8. at Tacoma Lake. Tacoma Lake is on the Androscoggin-Kennebec Electric R. R. about fifteen miles from Lewiston and eleven miles from Gardiner. It is easily accessible from all parts of Maine, being only four miles off the Brunswick-Augusta State Road and about the same distance off the Lewiston-Augusta State Road. Tacoma Lake is ideally adapted for this service. The place is beautiful and grounds ample. The Tacoma Hotel provides one of the best shore dinners in the state. We are planning on 1000 Universalists at this gathering. * * The State Convention will meet in Rockland, Sept. 24, 25, 26. It will open with the Y. P. C. U. convention and close with Comrades night.

Milo G. Folsom.

Massachusetts Letter

The summer vacation season for the churches rapidly approaches. The theological schools, like all similar institutions, are turning out into fields of active service their too limited output. And those churches in Massachusetts which are still pastorless are hurrying to secure ministers before the closing time comes. It looks now as though Massachusetts would absorb the entire ministerial product turned out this June from both Crane and Canton. But saying that is not saying much. The practical solution of the problem of ministerial supply lies in two directions: a larger number of graduates from our training schools, and the willingness of ministers to reach out beyond the limits of their own parishes to care for the churches in contiguous territory. For the first we have good ground for ample hope. There are more students preparing for the ministry in our schools than at any time for several years. After the next two years it would seem that our supply would be adequate. As to the second resource, we can only trust and pray that the spirit of loyalty and denominational pride will so possess our ministers that no one of them can rest content while near him is a Universalist church with closed doors or a Universalist group languishing for his message. * * In this connection Grace Church, Lowell, reports the acceptance by Rev. Isaac Smith of its hearty invitation, and Mr. Smith will begin his pastorate in Lowell on Sunday, June 17. Mr. Smith is a man tried and true. He is possessed of great tact and common sense. He is an excellent preacher, a faithful pastor and an organizer who secures the co-operative help of every one in his parish. * * Salem, left vacant when Rev. U. S. Milburn moved down to Everett, has unanimously invited Rev. L. C. Nichols, of Utica, New York, and it is expected that Mr. Nichols will assume his duties in Mas-

sachusetts at some date in the fall. * * The church on Inman St., in Cambridge, from which Mr. Wilson went recently to Braintree, has practically made selection of its next pastor and the final action and the announcement are expected soon. * * The churches at the present moment without leaders in our state are Grove Hall, South Weymouth, West Somerville, North Orange and Haverhill. Two of these are hoping and planning to have ministers chosen and settled before the summer's closing comes. * * Tuesday, June 5, was Visitation and Donation Day at the Doolittle Home in Foxborough. And the day was a success from every point of view. The weather was warm and our hearts warmed in harmony as we looked upon the happy family gathered in this splendid Universalist Home. That is what it is—a real *Home*. It is not an institution supporting inmates; it is a Home in which is grouped a happy family of residents. Several hundred persons gathered to enjoy the spirit of the day. Over $632 was given in the afternoon's offering at the church. The permanent funds of the Home now stand at $30,000, and of this amount $5,000 have come in during the past year. * * Twenty-three churches of Massachusetts have made pledges for the Washington Church and the Perin-Cate House in Japan. Payments, too, have been sent in upon many of these pledges. Roxbury, Lynn, Attleboro and Worcester are organizing to get the entire amount allotted. To every church is to be commended the method employed in Waltham for securing its Washington Church fund. Instead of looking at the total asked for and being by its size disturbed, Waltham has calmly divided its quota into three parts. One-third is placed in this year's budget and every contributor to the church will thus give to the Washington church just as each pays for heat, light, janitor service and preaching. * * Four young men of the Haverhill Y. P. C. U. (Paul Hunt, Fred McGregor, George McGregor and Clifton Woodis) are to make the trip to the National Y. P. C. U. Convention in Muncie in a rather unique way. The boys are to leave the first week in July in a Ford car. They will carry a camping outfit and will care for themselves both going and coming. This may be a suggestion to other young people as to a method for getting to Muncie this summer. * * Haverhill entertained the Merrimac Valley Conference on Wednesday, June 6. The speakers were Rev. A. S. Yantis of Manchester, N. H., Rev. W. S. Perkins, D. D., of Wakefield and Rev. B. F. McIntire of Chelsea. In the evening of the same day in the Universalist church in West Haverhill the women of the Universalist Women's Club of the Haverhill church enacted again Kate Douglas Wiggin's "The Old Peabody Pew." This lovely little sketch was presented there in June last year and it was such a complete success that the decision is to make the offering of the play an annual affair. * * Dr. Perkins of Lynn has recently been in Nashville, Tenn., where he gave an address before the National Congress of the Sons of the American Revolution. On his way north he stopped in Washington to inspect the site of the proposed new church. Then on Monday evening, May 7, before the Men's Club of his Lynn church and the guests from the parish, Dr. Perkins talked of what he learned in Washington, and with illustrations on the screen, he gave the entire story of the great enterprise in the Capital City. * * At the Convention sessions recently held in Malden it was unanimously voted to go to St. Paul's Church in Springfield with next year's meetings. We are sorry to have to announce that we can not go to Springfield. During the entire month of May next year, Springfield will entertain the World Conference of the Methodist Church. Our St. Paul's, along with other down-town churches, will be in constant use. Springfield will gladly entertain the Convention in 1925 but it can not do so in 1924. But now we inquire what church will have us in May of next year? * * Most of our city churches, the workers are beginning to feel, are closed during the summer for too long a term, and as one consequence some of these churches are beginning to cut the vacation a bit and to have their places of worship open later in the summer. Others are combining with neighboring churches of other denominations. Thus, our church in Charlestown unites with the Baptists, Methodists and Congregationalists. Services will be held in the Universalist church on July 22 and 29. In this connection it may be well to state that during the summer when the services of a Universalist minister are demanded, the wise thing to do is to call Headquarters at 176 Newbury St. The ones here will be ready to report the name of some Universalist minister. And in line with this suggestion it would be well for those ministers whose services will be available this summer to report their names and addresses to us at Headquarters. A little thoughtful co-operation will be very helpful to every one concerned. * * At the annual meeting of the Woman's Union of the First Somerville Church recently held it was reported that since Feb. 1 the women had accumulated $1,469.-32 for the new building fund. * * It is now definitely arranged that we shall have the old Universalist church in Oxford open for Sunday services this summer. The first Sunday will be July 15, at which time Rev. C. H. Pennoyer of Attleboro will begin his summer pastorate. Mr. and Mrs. Pennoyer will reside in the house which was Clara Barton's birthplace. That house by arrangement with the W. N. M. A. will be open this season and visitors will be welcome there. A fine piano has been given to the State Convention for use in the Oxford church. The outlook is bright now for Oxford, both the church and the birthplace. We pass the word out and on that every one may visit this spot which has become one of the shrines of our faith.

Leroy W. Coons.

Church News and Interests

PERSONAL

Rev. C. Ellwood Nash, D. D., of Los Angeles, Cal., is recovering after a serious operation, which was performed at the Angelus Hospital in Los Angeles May 23.

A very significant gathering took place at "Ledgewood," the home of Mrs. Henry W. Peabody at Montserrat, Mass., on Friday, June 1, the occasion being a tea in honor of Miss Yasui, dean of the Women's Christian College of Tokyo, Japan. Women prominent in missionary work of all denominations were guests, presenting a sort of cross section of Boston interdenominational circles and Northfield Foreign Mission Conference. The fact that our own mission has its center in Tokyo makes this college of especial interest to our Church.

California

Pasadena.—Rev. Carl F. Henry, pastor. The new church is slowly moving toward completion under a reduced force of workmen. The chancel window and the organ can not be in place before late in August and, being comfortably housed in the parish house, we are taking all the time necessary for finishing the work. The church will probably be dedicated in the early autumn. Thirty-four of our people attended the meeting of the State Convention in Santa Paula—a happy and satisfying occasion. Prof. C. H. Benjamine, formerly dean of the engineering school of Perdue University, and a lifelong Unitarian, was our representative at the banquet where he made a speech both witty and wise. Dr. L. Ward Brigham, of Chicago, on a flying visit to his parents, who reside just outside of Pasadena, appeared in church very unexpectedly on May 27 and generously permitted himself to be impressed into service. His sermon was thrillingly stimulating and helpful. On a recent Sunday the congregation was profoundly impressed by a gentleman and his wife and two sons uniting with the church, a third son, a little fellow, receiving the rite of baptism. The five constitute the entire family of Mr. and Mrs. A. W. MacRae. Mrs. Justine Parker, a beloved parishioner, has just presented the church with $3,000 to be invested as a permanent fund, she to receive the earnings thereof during her life.

Georgia

Atlanta.—Rev. Ernest J. Bowden, pastor. Mr. Bowden, who took charge of the work here in February, was given a call on May 27 to become pastor for one year, and has accepted. The Sunday school is

urishing under the superintency of amilton Douglas and Mr. Knox. An chestra has been organized by Mr. Bowen, to augment the music of Sunday hool and young people's meetings. The P. C. U. meets each Sunday at 6 clock, and the meeting is followed by a cial hour with light refreshments. A kers' Club has been organized among e young people, of which Mr. and Mrs. owden are members. The Women's nion is interested in a movement to improve prison conditions in Atlanta.

Indiana

Salem.—Rev. W. O. Bodell, pastor. he annual all day meeting was held in is church as usual on the first Sunday June. The attendance broke all records. inner was served to over 300. The ogram was somewhat different from other ars, as a Sunday School Rally, state wide its scope, was a part of it. Delegates d visitors were present from Muncie, aklandon, Galveston, Pleasant Valley, cCordsville, Roan and Mentone. The llowing state officers were present: muel C. Mock, McCordsville, president the State Sunday School Association; iss Maud Countryman, vice-president, alveston; president of the State Y. P. . U. Roy Moseley, Peru; Miss Olive aks, vice-president. Montone sent an ght-piece orchestra, which furnished muc. The services began with the Sunday hool, at 10 a. m. At the close of this eriod, President Mock took charge of the rvices. Miss Olive Eaks of Oaklandon ve an interesting address on Sunday chool Methods. The address was followed by an open discussion. The reports om the Sunday schools were encouraging, l showing increased attendance and owing interest. One baby was christened at the close of the morning service. fter an intermission of an hour and a alf for dinner, the congregation again ssembled in the auditorium to listen to sermon by Rev. Willard O. Bodell on What Universalists think of God and Ian." The children's program began at .3 p. m. The house was packed for this rvice and a splendid program was put on.

Massachusetts

Franklin.—Rev. R. K. Marvin, D. D., astor. Dr. Marvin was one of the peakers at the annual visiting and donaon day of the Doolittle Home for the ged in Foxboro. Our church offering for e Home amounted to $59.

Methuen.—Rev. A. Gertrude Earle, astor. Children's Day was observed by utting the morning service in the hands f the Sunday school. The opening service f worship was conducted by the superinendent, Mr. Seaver R. Gilcreast. Three eries of recitations followed. The first owed that the Sunday school is made a lace where little children learn a happy rust in God the Father and consisted of e recitation of Longfellow's poem, Children," and two groups of recitations by the youngest classes. The second showed that the Sunday school stores the memory with beautiful thoughts, and included the reciting of scripture passages and the books of the Bible by the whole school. The third showed that the Sunday school trains in service, four members reporting on the missionary and philanthropic gifts of the past year. For such work, $121 have been given and the school gave a donation party to a local Children's Home. The superintendent told an original story. The minister then told what the congregation has done for the school the past year, expressing gratitude for gifts of books, a bookcase, money for the Christmas party and for an indoor picnic, the use of a camp and an auto truck for the outdoor picnic, from several individuals and from the Ladies' Social Union. The minister further said that the largest gift of the year had been from the officers and teachers who had given tirelessly of their time and strength for the teaching of the classes and the planning of the social affairs. Potted plants were presented to all members and the service closed with the Mizpah benediction sung without accompaniment by the school.

Milford.—Rev. Harry F. Fister, pastor. The recent annual meetings of the various organizations connected with the Milford church reveal the fact that the church has had, in many ways, the most prosperous year in the 138 years of its organized existence. The society, or business organization, has had its most prosperous year in 143 years of doing business; the Ladies' Aid Society raised for the year $2,200; the various organizations gave $600 for charity; the Sunday school, lacking for a few years in numbers in the primary department, has had a fine increase here; the congregations have been good and the year closes with Rev. Lucius R. Paige, of Cambridge, preaching July 8.

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CHURCH MEMBERS REPORTED IN 1923

Previously reported	1,185
Pittsfield, Maine	7
Waltham, Mass.	7
Total	1,199

CHRISTENINGS

Previously reported, 107. Waltham, Mass., 3. Salem, Ind., 1. New Haven, Ct., 11. Brookline, Mass., 4. Milford, Mass., 10. Melrose, Mass., 8. Total, 134.

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HIGHTSTOWN AND MURRAY GROVE

At Hightstown, New Jersey, a place noteworthy in our denominational history as the home of Rev. Abel C. Thomas and other leaders in our Church, we have a band of very loyal Universalists. Among their interests is a very keen one for Murray Grove.

Recently they have contributed ninety-three dollars toward the mortgage, being inspired by Miss Emma Krementz of Newark. Recently they held an afternoon meeting and planned to attend the Murray Grove gatherings this year and to participate in all the work undertaken.

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W. N. M. A. LEAFLETS

The W. N. M. A. has two new leaflets which are on sale at Headquarters. They are "The Secret of Happiness," a Japan Day exercise, and "O Hara-San," a playlet for Japan Day. Both are by Maude Lyon Cary, and the price of each is three cents.

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PASTOR AT MURRAY GROVE

Rev. H. M. Cary, of Little Falls, New York, Who Will Be Resident Pastor and Chairman of the House Committee During the Coming Season at Murray Grove.

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Notices

UNIVERSALIST LEADERS WANTED

The Publishing House would be glad to receive copies of the *Leader* for Feb. 3, 10, 17, 24, March 3, 10, 17, 24, 31 and April 7, 14 and 21 from subscribers who do not wish to keep them.

* *

VERMONT AND QUEBEC CONVENTIONS

The Annual Allied Universalist Meetings of Vermont and the Province of Quebec will be held at Woodstock, Vt., June 27 to July 1, 1923, with the following program:

Wednesday Evening, June 27

Universalist Laymen's night.—6.30 p. m. Laymen's banquet. 7.30. Mass Meeting of Vermont and Quebec Universalist Laymen. Ferris R. Vaughan, president of All Souls Parish of Brattleboro, presiding. Addresses of Welcome: Charles H. Furber, president Men's Club of local church; Rev. H. H. Hines, pastor of the Congregational Church of Woodstock; E. K. Wright, president Woodstock Business Men's Association. Addresses of the evening: Park H. Pollard, Proctorsville, Vt.

Orlando L. Martin, Plainfield, Vt.; Wade H. Keyes, Reading, Vt.

Thursday, June 28

Sunday School Convention—9 a. m. Opening Session. Reports. School of Methods. Business—Election of Officers. Address, Rev. Francis W. Gibbs, Fitchburg, Mass., representing the General Sunday School Association.

Women's Universalist Missionary Association—2 p. m. Opening Session. Business. Election of Officers. Addresses.

7.30 p. m. Mass Meeting. Opening of State and Provincial Convention. Welcome, Rev. W. A. Cate, Woodstock. Response and Annual Address, George C. Felch, St. Johnsbury. Meeting turned over to W. U. M. A., Mrs. George F. Fortier, Morrisville, presiding. Address, Mrs. Maude Lyon Cary, Little Falls, N. Y., representing the national organization.

Friday, June 29

Ninetieth annual session of the Universalist Convention of Vermont and Province of Quebec—9 a. m. Devotional Service. Reports. Occasional Sermon, Rev. W. H. Skeels, Barre. Communion Service of the Convention Church, Rev. George F. Fortier, pastor, at the table, the deacons of the Convention and the Woodstock church in service.

2 p. m. Business. Reports. Election of Officers. Adjournment.

7 p. m. Universalist Night. Mass Meeting. President George C. Felch, presiding. Address by Rev. Leroy W. Coons, D. D., Boston, Mass., Superintendent of Churches for Massachusetts. Address by Rev. Rubens Rea Hadley, Providence, R. I., Superintendent of Churches for Rhode Island.

Saturday, June 30

Young People's Christian Union of Vermont and Province of Quebec. 9 a. m. Opening Song Service. Address of Welcome. Response and Annual Address, Earl B. Smith, Rutland, Vt., President. Reports. Recommendations. Election of Officers.

1.30 p. m. Song Service. Address by Representative of National Y. P. C. U. Institute Period.

6 p. m. Young People's Banquet.

Sunday, July 1

Service of Worship and Praise—10.30 a. m. North Chapel at Woodstock. Sermon by Rev. John Smith Lowe, D. D., General Superintendent.

2 p. m. Academy Grounds at South Woodstock. Service of Memory, Reunion and Grateful Acknowledgment. Grounds of Perkins Green Mountain Liberal Institute. Honorary Chairman, Norman P. Wood. M. D., Northfield, Mass. Permanent Chairman, Richard Billings, New York, Vice-President Universalist General Convention. Address, Rev. John Clarence Lee, D. D., Gloucester, Mass. Unofficial reunion of former students of the Academy before and after services.

Every Universalist parish is entitled to four delegates and one additional delegate for every twenty-five families or fraction thereof in excess of fifty families.

The Universalist Society at Woodstock, aided by the people of the other church societies and of the town, extends a cordial invitation to the Universalist people of Vermont and Province of Quebec to attend these meetings. Lodgings and breakfasts will be furnished free.

Those requiring entertainment should notify Mrs. Earle Slack, chairman of Entertainment Committee, of the time of their arrival and the length of their stay; those planning to attend the Laymen's Banquet should notify Mrs. Slack in sufficient season for adequate provision to be made; those planning to attend the Y. P. C. U. Banquet should do the same.

It is hoped to make the Sunday meetings the greatest gatherings of Universalist people ever held in Vermont. Former students of the Institute are urged to be present and renew old acquaintances. Our Universalist people in general are urged to make pilgrimage to Woodstock on July 1. Let every other Universalist church be closed and let our people come in large numbers to these two meetings.

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OHIO CONVENTION

The 98th annual session of the Ohio Universalist Convention will be held in the First Universalist Church, Akron, June 24-28, for the election of officers and for the transaction of such other business as may legally come before the Convention.

I. V. Lobdell, Secretary.

MURRAY GROVE, N J., SEASON OF 1923

The following program will reveal that the coming season at Murray Grove is likely to surpass any preceding one in attractiveness and attenance.

Saturday, July 14—Opening.

Sunday, July 15—Preaching service by Rev. Wm. H. McGlauflin, D. D .

Sunday, July 22—Preaching service by Rev. H. M. Cary.

Thursday, Saturday, Monday and Wednesday, July 26, 28 and 30 and August 1, beautifully illustrated travelogues by Rev. U. S. Milburn.

Sunday, July 29—Preaching service by Rev. U. S. Milburn.

Sunday, Aug. 5—Preaching service by Rev. Roger F. Etz.

Saturday, Aug. 11—Birthday Party.

Sunday, Aug. 12—Preaching service by Rev. John Murray Atwood, D. D.

Thursday, Aug. 16—Annual business meeting.

Friday and Saturday, Aug. 17 and 18—Annual fair.

Sunday, Aug. 19—Preaching service by Rev. John Smith Lowe, D. D.

Monday, Tuesday, Wednesday, Thursday, Friday and Saturday, Aug. 20, 21, 22, 23, 24 and 25—Institute of the Women's National Missionary Association.

Sunday, Aug. 26—Preaching service by Rev. Francis W. Gibbs.

Tuesday, Wednesday, Thursday, Friday, Saturday and Monday, Aug. 28, 29, 30, 31 and Sept 1 and 3—Institute of the General Sunday School Association and the Young People's Christian Union.

Sunday, Sept. 2—Preaching service by Rev. Stanley Manning.

Numerous religious services, lectures, entertainments and excursions throughout the season.

The rates at Murray Grove are very low, the rooms and board are good and the company is delightful. For reservations or information address Rev. H. M. Cary, Little Falls, New York.

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SOUTHERN UNIVERSALIST YOUNG PEOPLE'S INSTITUTE

Chattanooga, Tenn., July 20 to 30, 1923

The fifth meeting of the Southern Universalist Young People's Institute will be held at the Q. H. Shinn Memorial Church, Friday, July 20. The opening sermon will be preached by Rev. F. B. Bishop, D. D.

The faculty is composed of the following: Rev. George A. Gay, Director; Rev. F. B. Bishop, Southern Superintendent; Rev. L. B. Fisher, Dean Ryder Divinity School; Rev. Stanley Manning, Director Young People's Work; Mrs. Katharine Haskell Ball, Missionary. The program will include lectures each morning from nine until twelve; excursions to Lookout Mountain, Signal Mountain, and other points of interest; sunset praise services on the mountains; special sermons by noted preachers; delightful social affairs in the homes of Chattanooga members. Education, Inspiration, Recreation.

Terms: $1.00 enrolment fee, and $10 board and room.

For further information address the Director, Rev. George A. Gay, 1612 East 14th St., Chattanooga, Tenn.

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NOTICE

Announcement is hereby made of the change of the time of holding the Pennsylvania State Convention from June to September. In accordance with this change the next session of the Convention will be held in Reading, Sept. 25, 26 and 27.

H. A. Benton, Secretary.

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MURRAY GROVE FAIR, 1923

The Annual Fair for the benefit of the Murray Grove Association will be held at Murray Grove August 17 and 18 under the direction of Mrs. Joseph Crowell, Jr., assisted by Miss Hattie E. Miller.

Will you be one to help make $1,000?

Kindly send all donations of money, fancy and useful articles to either member of the committee.

Address until Aug. 1, Valley Stream, Long Island, N. Y. After that date to Murray Grove House, Forked River, New Jersey.

PROVIDENCE 1923 CONVENTION

The Board of Trustees, through its chairman, ha appointed the following as a general Committee o Arrangements for the next session of the Conven tion to be held in Providence, R. I., Oct. 24-28 1923: President Roger S. Galer, Rev. Henry R. Rose D. D., and Secretary Roger F. Etz, with represen tatives from Providence to be added.

Suggestions to be considered by the Committe will be welcomed. Send correspondence to Rev Roger F. Etz, Secretary, 176 Newbury Street, Boston Mass.

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SENDING MONEY TO JAPAN

The General Convention is always glad to forwar money to any of our workers in Japan from individual or organizations. Those who desire to send mone direct to Japan will find that the simplest and easies way to send small amounts is by Postal Money Orde These may be obtained at most money order pos offices throughout the country for either dollars o yen. This is a more convenient form for small sum than a bank draft, as it may be cashed more easil in Japan by the recipient.

Roger F. Etz, Secretary.

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UNIVERSALISTS COMING TO BOSTON

Rev. Fred Atkins Moore of Beacon Universalis Church, Brookline, will appreciate being advised o Universalists coming to live in Brookline or th Back Bay, Allston or Brighton districts of Bostor Address, 290 Harvard St., Brookline, Mass.

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MASSACHUSETTS CHAPTER OF COMRADE

The Massachusetts State Chapter of Comrade desires to offer its services to the men of any of ou churches who are contemplating the formation o a local chapter. Our officers will be glad to explai our method of organization, our aims and program We want to place an active Comrades' organizatio in every church in the state.

William R. Thomson, President.

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Obituary

Alexander Arnold

Alexander Arnold died at Woonsocket, R. I., o May 17, at the age of ninety-three.

Since its founding fifty-five years ago Mr. Arnol had been president of the Universalist Society Valley Falls and superintendent of the Sunda school. His wife died about six years ago. The were no children.

During the greater part of his life Mr. Arno resided in Valley Falls. He was not only the found of the First Universalist Church, Valley Falls, b also a life member of the Rhode Island Universali Convention. He was always a devoted churc worker.

Mr. Arnold moved to Woonsocket some years a to participate in the management of the Seth Arno estate, being one of the beneficiaries under t Arnold will. For the past ten years he was n active in church or other work, his physical conditi being unequal to extensive tasks. But he continu to hold the presidency of the Universalist Socie in Valley Falls and was elected for the fiftieth su cessive year at the last annual meeting.

Mr. Arnold was a keen political student, a staun Republican and a vigorous advocate of the princip of protective tariff. Many of his most noted boo pertain to the tariff question. He was an author ability and published many books. In addition was a poet of considerable repute, having publish several volumes. As a composer of songs and hym too, he attracted widespread attention.

Services were held in the Valley Falls Universal church, at which Rev. Dean Ellenwood, pastor the First Universalist Church, Woonsocket, officiat in the absence of the pastor, Rev. Charles P. Ha Parishioners and friends of Mr. Arnold attended t services in large numbers, including many promine Universalists in Rhode Island and other states.

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Crackling

It's going to be hard for us to arouse much enthusiasm over the sugar boycott until the strawberry shortcake season is over.—*Nashville Southern Lumberman.*

* *

The only thing about the New York to California flight that surprises Californians is why the rest of New York didn't come too.—*Dallas News.*

* *

A Boston wholesale firm recently received the following letter from the British West Indies:

"These few lineas is to inform you that I will like to do some kind of business with you as soon as possabale Dear for I will like to have your sampale of kid and your other leather and also your prist list and let me know what is your smollest ordear for a first tame I hope to hear from you as soon as possabale."

* *

"While Jacob still tarried at the well," said the Sunday school teacher, "Rachel, as we are told, drew near. She was fair to look upon and Jacob kissed her. Then he lifted up his voice and wept. Now, children, I would like to have you tell me why Jacob wept after kissing his beautiful cousin."

"Please, teacher, he remembered about the microbes," ventured one little fellow. —*Selected.*

* *

The five-year-old daughter came from school, and the child's mother, noticing how tired she looked, asked her if there was anything wrong.

The little one replied: "Oh, nothing, Mother, only I was worrying about you."

"Why, dear, were you worrying about me?" asked the mother.

"Well, because I was afraid you would be worrying about me."—*New York Sun.*

* *

Two sisters—apparently all in all to each other—had lived together for many years. Then, when the one was ninety-eight and the other ninety-six, the elder died. The relative who undertook the task of breaking the painful news to the survivor feared the shock would be fatal to her. But the old lady bore up wonderfully. "Ah, well," she replied, "now I suppose I shall be able to have my tea made as *I* like it."—*Royal Magazine.*

* *

Between the acts a man hurried to the front of the theater. "Is there a doctor in the house?" he asked.

"What's the use? It's too late to do anything for this show!" said some one with a hard voice in the last row.—*Judge.*

* *

A well-brought-up little Episcopalian was turning the pages of the Prayer Book during the morning service, just as the first lesson was announced, "Mother," she whispered presently, "which is the gossip for to-day?"—*Exchange.*

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